

**THE GUILD OF ALL SOULS:  
One Hundred Years of  
Independent Work in America  
1889-1989**

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## Foreword

To compile and publish a history of anything is a tremendous task of ferreting out sources, compiling, sorting, and collating the materials assembled, and finally reducing them to an interesting and intelligible form. The author, Dr. Mark A. Wuonola, of Saint Clement's, Philadelphia, has done yeomanly work and produced a remarkable job for the Guild of All Souls - American Branch in what you will read and enjoy in these pages. Our heartfelt thanks go out to him and to others who have assisted him: especially to Mr. Steven A. Haws, also of Saint Clement's, Philadelphia, who provided extensive and productive research in Saint Clement's archives of both parish and Guild affairs and also carried on helpful correspondence; and notably to our loyal Secretary, Miss Virginia L. Sites, who provided considerable archival assistance; and to the Rev'd William R. Wetherell, who got the history started over twenty years ago with Dean Maynard, Superior-General, and with the Rev'd Rex Ware, Priest-Secretary of the Guild in England, and with the Rev'd Thomas J. M. Davis, who searched far and wide for materials, wrote many letters, and compiled a first summary, gleaned from his materials from England America which you will see included here [see Appendix].

The Guild of All Souls, for more than a hundred years, has endeavored to rebuild **Christian Hope** in a world which has become mad with material preoccupations and dreams, even in the Church, and has lost its way and its nerve, regarding **Death as the worst of catastrophes** and **Survival as the greatest good**. The Guild has believed, loved, taught, and lived the great Christian doctrines--

**The Communion of Saints**, that is to say, God's whole Family, seen and unseen (Those who love God enough to let Him save them)--and

**The Resurrection of the Body**, that is to say the body of each one of us, a resurrection body, continued from our present body destined for life everlasting with Him and His Saints and Angels in Heaven.

Prayer is an enigma to the World, the Flesh, and the Devil. To some it seems, in any form, an absurd practice. Some believe that all petitionary prayer is absurd; others believe that intercession for others is doubly absurd and some actually "teach" that it is not only trebly absurd but *actually wrong* to pray for the Departed.

Against the background and in the face of these misunderstandings and, in some cases, evil contempt, the Guild holds high its banner of **Hope in Christ and His Saints** and plods on. In the early days, in this country, among other evils, it was the rise of Spiritualism which needed to be combatted. In modern days of neo-Roman Empire and sybaritic widespread pessimism, pleasure grabbing, and modernism, the Guild still holds high its **Banner of Heaven**, not a paradise on earth.

Inasmuch as this is a draft of the final version of the history which will appear later, we need your help in digging up more materials from your trunks, attics, and parish basements. We would especially like to have some more photographs and snapshots. If you find any could you please send copies to us right away?

Finally, we are very grateful to those of you who have helped secure the production of this draft history by your kind donations towards producing a history. We hope that more of you will be inspired to join in the effort by sending us some donations and information. The latter will make the effort more complete and thus more interesting. And, please let us know immediately of omissions and mistakes which you detect.

--the Rev'd Richard L. Kunkel  
Superior-General,  
Guild of All Souls - American Branch

## Preface

This historical booklet commemorates the Centenary of the independence of the American Branch of the Guild of All Souls, granted by the Annual Meeting of the Guild in England on 14 May 1889. It will not be surprising if there is some confusion about anniversaries of the Guild of All Souls, founded in England in 1873. For example, included in this booklet is the Fiftieth Jubilee Sermon, preached by Father Joiner in 1932. This commemorates the fiftieth anniversary of quasi-autonomy in America, relating to the English Council's having accepted, in 1882, a proposal that a committee be empowered to act for the Guild in America and to admit applicants.

When, in 1988, I was first asked by Father Kunkel to undertake the compilation of some historical information for the Centenary of the American Branch of the Guild of All Souls, it was totally by surprise. Now that I have been working on the project, though, it seems that there are a number of connections that make this assignment a logical one for me. First, as a layman I now appreciate that the founding and work of the Guild are largely lay achievements. Indeed, the historical brochure of the English Guild is entitled "A Lay Achievement".

My first exposure to Catholic teaching concerning the Faithful Departed was while I was a communicant of the Church of the Advent, Boston, during the period 1966-1967 when the Rev'd Peter R. Blynn was Acting Rector of that Parish. As can be seen in the table of officers of the Guild elsewhere in this booklet, Father Blynn was for a short time an officer of the Guild. He was a vestryman and priest-son of Saint Clement's, Philadelphia, under the Rev'd Franklin Joiner, who was so influential in the life of the Guild of All Souls in this country. My first exposure to the Guild of All Souls, however, was in 1969. I still have the quarterly intercession paper of the Guild which I picked up from the tract rack at Saint Clement's, Philadelphia, when I first visited that parish in 1969. Little did I know in 1969 that I would in 1976 move from Boston to Wilmington, Delaware, and become a parishioner of Saint Clement's, or that the present incumbent at Saint Clement's would be a sometime President of the English Guild of All Souls, or much less that I would be compiling this historical booklet now.

It is worth quoting from the Rev'd Dr. Edward Bouverie Pusey, that father of the Oxford Movement, who said concerning Prayers for the Dead (*Eleven Addresses*):

"Unless there were, in the Word of God, an absolute prohibition of prayer for the departed, how should we go on praying for those whom we love until they were out of sight, and then cease on the instant as if 'out of sight, out of mind', were a Christian duty? How should we not rather follow the soul to the Eternal Throne, with the Apostle's prayer (as seems probable, for the *departed* Onesiphorus), 'The Lord grant that he may find mercy of the Lord in that day'? But we have no doubt that we *may* pray. For the whole Church so prayed, much nearer to the time when the beloved disciple left this earth, than many of us are to the early memories of our fathers. And, however, in evil days, the public and ritual use of those prayers was laid aside in the Church of England, yet even a Court of Ecclesiastical Law formally decided their lawfulness, according to the doctrine and discipline of the Church of England, and the departed *are*, but indistinctly, yet *are* concluded in our Eucharistic prayer, 'by the merits and Death of Thy Son Jesus Christ, and through faith in His Blood, we and all *Thy whole Church*, may obtain remission of our sins, and all other benefits of his Passion.'

"I say this, in case any should be afraid so to pray. But since it is lawful, what an unspeakable privilege."

The main frustration of this historical project has been the paucity of information concerning the Guild of All Souls in America. I am disheartened by many letters from correspondents of the Rev'd Thomas J. M. Davis, who worked in the 1960s on the history of the American Branch of the Guild. So many of his correspondents were simply not willing or able to take the time to put down on paper their recollections of the Guild's activities in the

early 1900s. It was also a shock to discover that significant archival material, including photographs and all of T. E. Smith's records, at Saint Paul's, Brooklyn, were discarded as of no interest. Yet I take comfort in some words written by Father Davis, just four days before his death, in a letter to Dean Maynard in 1964:

" . . . I hope it is not amiss to suggest . . . [that we] write of the renewal and the restoration of praying for the departed, a glorious and charitable work in which the Guild was the ever-constant and unwavering center. For we are, after all, a work of prayer, and we cannot well make much of our organizational aspects, or even of our growth. But of the on-going work of prayer, drawing to it many of piety and love for their fellow Christians, and the inspiration of their efforts to make our liturgy truly the pleading of the whole Church--we indeed have a story to tell. It has been, in short, a mere hundred years of prayer; and as in the case of the miracles pled for the recognition of saints, we can honestly say we have seen the goodly answer to our pleadings in our own time. In short, let me tell the story of how the prayers grew, and how our Church in a short time came back to the simple matter of remembering [departed] loved ones as part of the Church."

If this work does reach anyone with information to add to the Guild's archives, I urge that such information be communicated to Father Kunkel, the Superior-General. I acknowledge the assistance of Miss Virginia M. Sites, Secretary-General, and Mr. Steven A. Haws, Archivist of Saint Clement's and Branch Secretary of the Guild of All Souls there, in providing raw material for this project. I also acknowledge the untiring assistance of my wife, Jill, in this project.

When Father Davis was working on this history in the early 1960s, he wanted it to be a memorial to Father Joiner. I dedicate this work to the memory of the Rev'd Dr. Franklin Joiner, the Rev'd Thomas J. M. Davis, the Rev'd Peter Roseberry Blynn, and the Rev'd Francis Coulbourn FitzHugh. *Rest eternal grant unto them, O Lord: and let light perpetual shine upon them. May their souls and the souls of all the Faithful Departed, through the mercy of God, rest in peace. Jesu mercy, Mary pray.*

--Mark A. Wuonola, Ph.D.  
Eastertide, 1989

## Foundation and Early Years in England

Although this work is centered on the history of the American Branch of the Guild of All Souls since its independence in 1889, any discussion would be out of context without a discussion of the Guild's foundation and early years in England. The Rev'd Arthur Tooth was the vicar of S. James's, Hatcham, when on Saturday 15 March 1873 the laymen Joseph and Walter Plimpton and Edmund Frederick Croom held a preliminary meeting to form a "Burial Guild". This activity is set against the background of a prevailing attitude associating prayer for the dead with "popery". The objectives of the Guild were: "to provide furniture for Burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the Communion of Saints and the Resurrection of the Body and Intercessory prayer for the Dying and for the repose of the Souls of deceased Members and all the Faithful Departed." However, at a meeting held just ten days later, Father Tooth, who had been elected President of the new Society, urged the members to reverse the order of their objectives, making prayer for the Faithful Departed the main object of the Guild's members. It was this decision that determined the nature of the Guild of All Souls during its entire subsequent history, for the devotional nature of promoting "intercessory prayer for the Dying and for the repose of the souls of deceased Members and all the Faithful Departed" opened the door to missionary efforts.

Forms of devotion for use by the Guild were prepared. On Saturday 26 April 1873 after Evensong, the Guild prayers were said publicly for the first time, in the Lady Chapel of S. James's, Hatcham. Already in its first month, the Guild attracted members from outside the parish. Its regular monthly devotions included the Litany of the Faithful Departed. Within months, six other churches in southeast London had become associated with the Guild, proving what had earlier been recognized, that "in the opinion of this Meeting a Burial Society or Guild is much needed in this district." An organization had already developed, as well, with Father Tooth as President, Edmund Frederick Croom (father of the future President) as Warden, and Walter Plimpton as Secretary and Treasurer. [As reported in *Judgement on Hatcham*, Joyce Coombs, Faith Press, London (1969), "Croom had become Tooth's churchwarden in 1871 and never swerved in his allegiance and loyalty to Tooth. The two men were much the same in temperament and outlook, uncompromising and immovable. . . . Frederick Croom, the son, was vicar of St. Cuthbert's, Kensington. Tooth bequeathed to him his altar stone, and Croom on his death in 1936 left it to F. E. P. S. Langton who gave it to the College of Walsingham. Edmund Croom retired to Broadstairs in 1897 following some kind of breakdown and died there in 1919, having continued his work for the English Church Union and the Guild of All Souls to the end. . . . Joseph (Plimpton) was Tooth's churchwarden in 1876 and 1877. He lived next to the church. . . ."]

In speaking of Father Tooth, the first President and spiritual Director of the Guild, one must recall the many indignities and privations which those early pioneers of Anglo-Catholicism suffered for the Faith. They truly were Confessors of the Faith for Christ. Father Tooth, for example, was put in prison for wearing eucharistic vestments until the authorities were convinced that "such things" were still legal in the Church of England. And it is thrilling to hear that in 1933 at the great Anglo-Catholic Congress commemorating the Centenary of the Oxford Movement, in London, in a great stadium, a spontaneous, tumultuous shout went up from the crowd--a shout of acclamation, joy, and triumph--when Father Tooth, the Guild's spiritual Founder, walked onto the field in the procession.

The foundation of the Guild of All Souls was a bold move, and it is noteworthy that this bold step was taken by laymen. Another layman associated with the Guild from the first was E. J. May. According to Joyce Coombs in *Judgement on Hatcham*, "the Guild revolutionized the treatment well meaning but indifferent churchmen inflicted on their nearest and dearest between death and burial. The founders made the movement known by advertisement in the *Church Times* and by writing to sympathizers at first in adjacent parishes and then farther afield, until the Guild spread spontaneously among other catholic parishes. To-day it has several thousand members and the patronage of at least one living." The English Guild now has a special patronage committee dealing with the considerable number of livings in the Guild's gift.



The earliest Guild office was the Litany of the Faithful Departed. It was the policy of the Guild to avoid publicity in the early years. In fact, the work of the Guild in England was begun and continued under lay direction because it was deemed imprudent to bring down needlessly the wrath of the ecclesiastical and temporal authorities, hidebound with vicious anti-"Romish" prejudice, by publicizing the names of Priests associated with the Guild. Nonetheless it attracted attention in the press due to the controversial nature of its objectives among those of Protestant mind. Already in these first few years the need for the Guild of All Souls was evidenced by a steady stream of new members. When Walter Plimpton addressed a letter to the *Church Times* in 1875, briefly describing the Guild's objectives and activities, so many inquiries were received that within a week the entire stock of manuals and other materials was exhausted. In 1877 it was decided that another work of the Guild should be to make grants of funeral furniture and of Requiem vestments where needed to uphold the decencies of Christian burial. Scores of such grants were made in the early years, coinciding with the rise of Catholic ceremonial. Even in advanced parishes, a set of black vestments was generally the last to be obtained. The Guild can be credited with a major contribution to the reform of funeral practices in England. Especially in Victorian times, many bizarre and sentimental practices, not reflective of Christian doctrine, were associated with death.

Some idea of the depth and nature of the criticism faced by the Guild in the early years can be seen from Walter Walsh's *The Secret History of the Oxford Movement*, first published in 1897.

"Probably the majority of my readers will be surprised to learn that there exists a Purgatorial Society nominally [*sic*] within the Church of England. Yet, strange and almost incredible as this may seem, it is a fact. This Society bears the title of 'The Guild of All Souls', and was founded in the year 1873, for the special purpose of propagating within the Church of England a belief in Purgatory, and as a result of this, the offering of Prayers for the Dead, and of Masses to get them out of Purgatorial flames. It is a widespread organization, with branches all over England, and also in Scotland, the United States, Madras, Montreal, Prince Edward Island, Port Elizabeth, Barbados, and New South Wales. According to the annual report for 1897--as recorded in the *Church Times*, May 28th, 1897--the Guild possesses seventy-one Branches. It includes amongst its members 646 clergymen, which is certainly a large number for such an extremely Romish society. The semi-secrecy of the Guild is shown in the fact that the public are never permitted to know who these clergymen are, with the exception of those who form its Council. . . .

"For the use of its members the Guild of All Souls has issued a book entitled the *Office of the Dead According to the Roman and Sarum Uses*--certainly not according to the use of the Book of Common Prayer, which is altogether too Protestant a compilation to suit the purposes of the Guild of All Souls. It has also published a book, entitled the *Treatise of S. Catherine of Genoa on Purgatory*, edited with an Introductory Essay by a Priest-Associate of the Guild of All Souls.' . . .

"In a sermon preached for the Guild of All Souls, on 'All Souls' Day, 1883'--a Popish festival not found in the Prayer Book Kalendar--by the Rev. H. Lloyd Russell, Vicar of the Annunciation, Chislehurst, that gentleman affirmed that--

'We believe that the mercy and justice of God in His dealings with their [faithful departed] souls, are reconciled by their being detained for a certain time in a middle place, *there to be punished*, and purified, and dealt with, according to His good pleasure, until He sees fit to admit them to the enjoyment of the Beatific Vision.'

"Six years later, in 1889, the annual sermon before the Guild of All Souls was preached in St. Alban's, Holborn, by the Rev. John Barnes Johnson. The preacher told his deluded hearers that--

'Blessed are they whom the Divine Fire thus changes now in the time of this mortal life. Blessed are they who know this Fire here on earth as the

Fire of Love. But those who know it not, those who flee from it, yet cannot escape the Fire. If they remain in the world, St. Peter tells us the world is reserved for Fire. If they die, and go hence, *the Fire awaits them in Purgatory*; or, more terrible, in Hell. And everywhere the Fire that awaits them is the same Fire. . . .

'God, even in the Fire, shall be known [by the faithful dead] to be their Father, burning out all the falsehood and revealing the truth. *Therefore let us join together now in offering the Sacrifice of the Mass for all departed souls.*'

". . . You may search your Bible and Prayer Book from cover to cover, and you will not find one word in either of them which sanctions the teaching of the Guild of All Souls. The only proper place for such teaching is within the Church of Rome, and it would be a great blessing to the Church of England if every one of its members went there at once . . . though, of course, they would not be spiritually improved by their secession. . . . It is very well known that Purgatory is no part of Christianity; it is purely heathen in its origin."

In addition to gatherings on All Souls Day and, indeed, all during the month of the Holy Souls, November, monthly Requiems, and offices, the Guild of All Souls sponsored lectures in the early years. In 1877 was first published *The Waiting Church*, a compilation by the Secretary of the Guild which went through many editions, again attesting to the interest in, and controversy over this subject. The attacks were bitter and sustained; the quotations from *The Secret History* above certainly provide evidence of this.

## Early Devotions in America

One of the earliest, if not **the** earliest, references to praying for the dead in America antedates the foundation of the Guild of All Souls in England. On 1 November 1869, at Saint Clement's Church, Philadelphia, Pennsylvania, a sermon was preached concerning revival of prayer for the Faithful Departed. It is not recorded who preached the sermon, but it occurred during the short (1869-1872) but significant rectorship of the Rev'd Herman Griswold Batterson, Saint Clement's first Anglo-Catholic rector. This sermon, which dealt with the intermediate state, Purgatory, no probation after death, prayer for the departed, and Requiems at funerals, was but the first of many manifestations of Catholic practice at Saint Clement's which culminated in a major court case. In Vestry records of January 1871 the matter of prayers for the dead arises in concerns over "whether the propriety of prayers for the dead is taught to the Sunday school teachers, or to the children" and in what the assistant, the Rev'd Dr. Stewart, had said to some person on the subject.

Another early reference to difficulty relating to praying for the dead appears only a few years later. In October of 1874, the funeral of the Rev'd J. B. Morss was held in Mt. Calvary Church, Baltimore, Maryland. It was conducted by the Rev'd William Perry, assistant, who "in the church used the Commendatory Prayer for a sick person at the point of departure. The supplementing [of] the burial office would have been complained [of] by no one, for nothing is more common than this violation of rubric. But this prayer so used was a prayer for one departed, and was, in the judgement of two clergymen who were present, such a violation of the teaching of the Church that, having been certified that it was used advisedly and with the purpose of commending to God one who had departed hence in the Lord, they felt constrained to seek the condemnation of this act and the vindication of what they deemed to be the doctrine of the Protestant Episcopal Church." A formal complaint was made to the Standing Committee by the Rev'd Dr. Randolph and the Rev'd Dr. Peterkin.

The Standing Committee, who sought to avoid a presentment by acting as a Council of Advice, called the bishop's "attention to the use of the prayer of commendation as one not only unauthorized in the Office of the Burial of the Dead, but plainly contrary to the mind of this Church, in deliberately omitting from said office all such petitions once incorporated with it as have for their object the acceptance and purification of the departed spirit." Father Perry had interpolated *departed* between the words *dear* and *brother*. The

bishop objected to Perry's public use of this prayer "to the end of availing yourself of an opportunity for the inculcation in a most effective mode, and on an occasion giving the attempt peculiar importance, of a doctrine not allowed to find a place in the norm of doctrine in this Church, and of a practice persistently discountenanced by the Church and discarded from all its formularies." Perry accepted the Bishop's stricture as not a condemnation of himself or the doctrine.

The Bishop returned the correspondence to the Standing Committee on 17 January 1875. On 3 February, the Standing Committee met to consider charges against both the curate and the Rector, the Rev'd Joseph Richey. Father Richey had returned from New York and joined the Curate's side in openly teaching that it is not "superfluous and vain to pray for the dead", thinking he had a right to teach what was admitted to be primitive; he circulated tracts maintaining the propriety of praying for the departed; and he compiled for the use of his congregation a small manual, an aid to them in what had been long familiar as a pious act.

Both Fathers Perry and Richey accepted the bishop's godly counsel and stopped circulating the tracts, but strictly within the limits of the Bishop's letter. However, presentments were rendered. The Bishop returned the presentments unopened, stung at having read the contents in the morning papers. After apologies from the members of the Standing Committee, he received the presentments but refused to act on them, holding the matter to be resolved.

The Standing Committee then preferred charges against the Bishop to the Presiding Bishop for his failure to enforce the Diocesan Canons. The Diocesan Convention condemned the presentment against the Bishop by resolution. The Presiding Bishop appointed a committee of inquiry which met on 29 July 1875. After four days of hearings it was voted that the Bishop was not liable to trial; the vote was 9-4, the four being Virginians. It was "Resolved, that the president of this board be instructed to accompany the charges and the refusal of the board to make the presentment against the Bishop of Maryland, with the statement of our unanimous and emphatic condemnation of the alleged acts and teaching of the Rev'd Messrs. Perry and Richey, of Mt. Calvary Church, set forth and complained of in the presentment made against them by the Standing Committee to their Bishop, and for which they have been admonished by him." Fathers Richey and Perry then demanded a trial, but the Bishop refused and the matter was allowed to lapse. [This account of the Mt. Calvary brouhaha is compiled from the records of the Maryland Historical Society: Whittingham, Vol. II, pp. 224ff.]

## The Early Years of the Guild of All Souls in America

It is not possible exactly to determine when the first activities overtly associated with the English Guild of All Souls occurred in the United States of America. It is not clear whether the brouhaha at Mt. Calvary, Baltimore, discussed in the above chapter was related to the Guild or simply to the increased consciousness of the Church Expectant fostered by the Oxford Movement. But as early as 1876, it was reported (*Church Times*, 27 October 1876) that "the Guild is no longer confined to one parish, or even to Great Britain and Ireland, but now has members in India, Canada, and the United States." The English records of the Council meeting of 28 July 1879 note that the Rev'd C. R. Ward and the Rev'd J. Stewart Smith had sent letters accepting appointment as American Correspondents for the Guild. The annual report of Easter, 1880, states that:

"Last All Souls Day there were about 90 celebrations of the Blessed Sacrament [The term *Blessed Sacrament* was used to refer both to the elements and to the service, the latter as a euphemism for the term *Mass*.], including several in America, in connection with the Guild.

"The Blessed Sacrament is now specially offered for the Intention of the Guild six times in every month, two of these Celebrations being in America. A most notable feature of the year has been a large adhesion of American members, and the Council has felt it desirable to appoint special Correspondents for the United States:



two well-known Priests have accepted the Office and are fulfilling its duties most efficiently, but this plan can only be considered preliminary to the formation of one or more Branches, and the Council feels sure there will be no difficulty in arriving at so desirable a result so soon as the Guild and its Objects become better known to American Catholics."

In 1881 it was noted at the 17 January Council meeting that a violet serge pall had been placed at the disposal of the Rev'd Canon Ward (Christ Church, Milwaukee). The growth of the Guild in America is evidenced by the notes from the 22 August 1882 Council meeting, which record that a letter from Father Smith was read. The letter is not available to us, but it was resolved "That a Committee for America be annually appointed, who shall by the fact of appointment become the delegates of the Council for the purpose of admitting American applicants to the Guild, and shall have power to do all things necessary for that end. The application of Members so admitted must be forwarded at once to the Secretary of the Guild." The first members of the committee, the Rev'd Dr. D. Jewell, the Rev'd G. C. Street, the Rev'd H. D. Jardine, the Rev'd L. Pardee, the Rev'd J. Stewart Smith, Mr. N. S. James, and Mr. B. E. Harding, were appointed; Father Smith and Father Pardee were requested to act as Correspondents. The Committee was fully in place later that year, for the notes of the 21 November 1882 Council meeting record that letters from Fathers Pardee, Jewell, Smith, and Jardine had been received and that the Committee had entered upon its work.

In 1884 Father Pardee wrote to the Council proposing, after deliberations of the American Committee, that the American Members be placed in a semi-independent position, with self-government but, obviously, subject to the Objects and Rules of the Guild. In response to this request, it was resolved at the 25 March 1884 Council meeting that the American Committee be given "full power to act, on behalf of the Council, in all matters affecting the Guild, and its Members in America." It was determined that the Council would consist of five members plus superiors of any Branches in America. The five members appointed by Council were the Rev'd Canon G. C. Street, the Rev'd F. J. A. Lechner, the Rev'd L. Pardee, the Rev'd J. Stewart Smith, and Mr. N. S. James; the Rev'd Henry David Jardine (Superior, Kansas City Branch) and the Rev'd H. McDowell (Superior, Philadelphia Branch) were the *ex officio* members. A certain sum from the subscriptions was to be sent to England and the remainder to be retained to form an American Burial Furniture Fund.

A new Branch was formed in Chicago, with the Rev'd E. A. Larrabee as Superior, in 1885. At its 2 December 1885 meeting, Council accepted with regret Canon Street's resignation as Chairman of the American Committee due to his move to Florida. At its 16 February 1886 meeting, Council confirmed the election of the Rev'd E. A. Larrabee as Chairman, and of the Rev'd J. H. Knowles, Mr. E. O. Hubbard, and Mr. C. E. Bowles to membership on the Committee. In the Easter report of 1886 the death of Father Jardine (10 January 1886) was noted. It was further reported that:

"There has been a fair increase in the number of the American Members, and the Committee in January last [1886] issued its first quarterly Intercession Paper, which will supply a want naturally felt by our American Members. The Intercession Paper is arranged on the same plan as that in use in England, and the links which unite and bind together the Members in America with those in this country, cannot but be strengthened and made more enduring, by the fact that the English Members day by day pray for 'All those now being prayed for by the Members of this Guild in America', and our brethren there perform the same duty for those for whom we specially pray. The personnel of the Committee has undergone several changes during the past year, mainly the Council regrets to report through ill-health, but there is every hope that the new Members will be as active and earnest as their predecessors, so that there is no danger of the work being allowed to languish, or of its growth being prematurely checked."

The Church of the Ascension in Chicago, of which Father Larrabee was rector, burned in 1886; a resolution of regret and sympathy to him and members of the Chicago Branch was adopted by the English Council. It was reported in the *Church Times* (13 May 1887) that "the Holy Eucharist was to be offered that day at churches in Chicago, including the



Cathedral, three in Philadelphia, four in New York, and others in various parts of the States for the objects of the Guild. In 1887 Council confirmed the appointment of the Rev'd F. A. Sanborn of Saint Mark's Church as Superior of the Philadelphia Branch. (Father McDowell resigned on account of ill health.) Later in 1887, the Rev'd H. R. Percival was nominated as Superior in Philadelphia, but he declined and Father Sanborn, although retired, continued to serve. The Rev'd John Sword was appointed Superior of the Kansas City Branch, succeeding Father Jardine. Also in 1887, a set of black vestments was sent to Racine College, Wisconsin. And there was no need for concern about the work's languishing: The Easter Report for 1888 mentions two additional Branches in America, Racine and Louisville, and that "the number of American Members and of Churches in the United States which have regular Services in connection with the Guild exhibits a most satisfactory development." At its 18 September 1888 meeting, Council approved a new Branch for New York, with the Rev'd James Otis Sargent Huntington (founder of the Order of the Holy Cross) as Superior. The Rev'd Father Field, S.S.J.E., of Saint Clement's, Philadelphia, was elected to the American Committee (*vice* Father McDowell) in 1888. The Rev'd E. R. Ward of the Diocese of Milwaukee, an early supporter of the Guild in America, died in 1888. Also in 1888, a memorial card was sent by Father Sanborn (Superior in Philadelphia) asking that Members of the Guild say the Office for the Dead on behalf of that Diocese's late Bishop, William Bacon Stevens, and remember him at the Altar on the day of his burial.

### 1889: Independence of the American Branch

As can be seen from the previous chapter, there had been a number of moves toward greater independence of the Guild of All Souls in America during the 1880s. This was largely influenced by the slowness of communication at that time. In any event, the following correspondence was sent from America to England in 1889:

"To the Rev. the President, the Warden and Council, of the Guild of All Souls.

"Brethren:-

"With a view to the larger growth, and increased usefulness of the Guild of All Souls in the United States, the question of an independent Organization for the American Branch has forced itself upon us, and has been submitted to each member of the American Committee, which Committee would beg very affectionately to represent:-

"1. That the delay and expense entailed in correspondence with England and necessarily growing out of the present dependent relation of the American Branch, stand greatly in the way of the efficient work of the Guild in the United States.

"2. That while the expense of the American Branch is heavy and demands the entire outlay of the revenue received from American members, that revenue is greatly reduced by the annual payment of thirty (30) cents per capita on each membership, and five dollars and twenty five cents (\$5.25) out of the ten dollars (\$10.00) received for each Life membership.

"3. That as at present constituted the Guild of All Souls cannot be legally incorporated in the United States, and is in consequence unable to hold Real Property or to receive Legacies.

"4. That the Independent Organization of the Guild of All Souls in the United States would be in accordance with the ecclesiastical position of the American Church as independent of the Church of England.

"5. That the fact of the United States being an Independent Nation, places the American Branch of the Guild of All Souls in a very different relation to the Parent Guild from that sustained by Branches established in Countries dependent on Great Britain.

"It is therefore the desire of the American Branch of the Guild of All Souls to be entirely released from its dependent relation to the Guild of All Souls in England, and to constitute itself an Independent Organization, to be known as the Guild of All Souls (American Branch).

"The Objects, Rules, and Methods shall be (so far as local circumstances will permit) the same as those of the Parent Guild.

"It is moreover the earnest desire of the American Branch always to maintain close and cordial relations with the Parent Guild, following therein the example set by the American Church and the Church of England, and also of the American and English Branches of the Confraternity of the Blessed Sacrament.

"As a mark of the unity of purpose, and close connection existing between the two Societies, the American Branch of the Guild of All Souls desires (if permitted):-

"1. To retain the Manual and Medal of the Guild, obtaining them on such terms as may be agreed upon.

"2. To receive and transfer members, who on account of change of residence may desire such transfer, giving and receiving a Certificate of Membership from the respective Secretaries.

"3. That the names of all departed members as now contained in the Intercession Paper, together with those that may be added up to the date of the Independent Organization of the American Branch, should be retained, and the words: 'And all departed members of the English Guild of All Souls', be added to the list as now printed, asking that the same be done by the English Guild for the members of the American Branch.

"Finally, the American Committee would name as the date of such Independent Organization of the Guild of All Souls in the United States, Easter, A.D. 1889.

"Signed on behalf of the American  
Committee,

J. STEWART-SMITH.

Chairman of the American Branch  
of the Guild of All Souls.

"Chicago, Illinois,  
March 9th, A.D. 1889."

The response of the English Guild was prompt. At the Council Meeting of 16 April 1889 it was noted that the above communication was considered at length, and that the matter would be referred to the forthcoming Annual Meeting for decision. The following statement was printed in the 1889 Report of the Council (14 May 1889):

"The continued growth in the number of Members in the United States has created a desire on the part of our American Brethren for a more independent organization, and without desiring to sever the tie which already binds them to the parent Society, the Committee, in the name of the American Members, has recently presented a formal request for what may be termed 'Home Rule'. This request the Council has received with some regret, but having regard both to the number of Members, and to their untiring activity in the work of the Guild, it is one that it would seem manifestly impossible, nay unjust, to resist; however, after mature consideration, it has been thought well to leave the final decision of the matter to the forthcoming Annual Meeting. It is proposed that the new organization shall be termed 'The Guild of All Souls--American Branch', that its Members shall use the same Manual and Badge, and be bound by the same obligations as heretofore, but that there shall be, in future, an American President, Warden, and Council, and that the whole of the Subscriptions of the Members shall be retained in America, to be expended at the discretion of the Executive. Departed Members, both of the English and of the American Branches, will be perpetually commemorated on both sides of the Atlantic, and the Intercession Paper of each body will contain, as heretofore, the Clause specially commemorating those being prayed for in America or in England, as the case may be. In all other respects, the position of the two bodies will be analagous to that occupied by our Mother the Church of England in its relations with the Church of America, and the Council has every hope, that if the proposed arrangement be sanctioned, and carried into effect, it will give a great impetus to the work in America, and so prove a most potent agency in furthering the important objects for which the Guild was established. It should also result in the development of fresh energy on this side of the Atlantic, or else the parent Society, may find itself, ere long equalled, if not excelled, both in numbers and influence by its

youthful fellow-worker."

In the 10 May 1889 issue of *The Church Review*, the Annual Meeting of 1889 was reported upon. The Warden of the Guild, Mr. E. F. Croom, read the letter from the American Branch. He pointed out that there were forty-six churches in America in which there were frequent Celebrations for the intention of the Guild. He stated that for this and other reasons the Council was convinced that

"the desired separation should be accorded to their American brothers and sisters. They would not, however, but entertain a feeling of regret at losing their companionship, though they heartily rejoiced at the success which had initiated their desire for the proposed independence. . . . [Mr. Croom] concluded by moving a resolution to the effect that the request be granted, and expressing his earnest hope that it would result in furthering the important objects for which the guild had been established (applause).

"Major-General McLaughlin, in seconding the resolution, remarked that the proposal had gained the full assent of the council. He believed, too, that the contemplated change would tend materially to the increase of the guild in America. And that was a most important way of looking at it--the increase of their principles in any part of the world (applause).

"The resolution was then put and carried unanimously."

The independence of the American Branch has ever been characterized by close contact with the mother, English Guild, and full sharing of objectives for the Society. This is evident in the participation of those currently and formerly associated with the Guild in England in the Centenary celebrations of 1989. One interesting connection from the past is that the Rev'd Peter Laister, sometime President of the Guild in England, and Rector of Saint Clement's, Philadelphia, at the time of the Centenary, held the position of Vicar of the Church of Our Most Holy Redeemer, Clerkenwell, London, before coming to Saint Clement's. In the same 10 May 1889 article in *The Church Review* in which the above-quoted account of the Annual Meeting giving assent to the independence of the American Branch appears, one reads, "The Holy Eucharist was on Tuesday last celebrated in no less than seventeen London churches, and twenty-five in the country. This year the sermon, procession, and solemn *Te Deum* took place at the **Church of the Holy Redeemer, Clerkenwell.**" The cordial nature of the ongoing relationship between the English Guild and the American Branch is evident in this extract from the Annual Report of the English Guild dated 20 May 1890:

"Members of the United States of America, who in consequence of the decision of the last Annual Meeting, are now constituted under a separate and independent organization, but, except in matters of local government, and of the management of their own finances, are still identified in every other way with the parent Society, and are in full communion with the Members of the Guild in England. At the date of this transfer of authority to the President and Council in America, there were 360 American Members on the Roll of the Guild, and since that time the Council are thankful to hear there has been a considerable gain, making a present total of 457, of whom 96 are Clergy. . . ."

### **The American Branch during the Early Years of Independence**

It is striking to read the accounts of the Guild of All Souls during these years, for the greatest figures of the Anglo-Catholic movement in the United States were involved in the Guild's activities. For example, an 1889 newspaper article describes the Guild's activities in New York, noting that an organizational meeting took place in June and that the Rev'd Father Huntington, O.H.C., was elected Branch Superior. At the service, in addition to the usual Office and Litany there was an address by the Rev'd Dr. Houghton of the Church of the Transfiguration. After the meeting there was an exhibition of burial furniture and mortuary fittings. At the time of its organization, the New York Branch consisted of twelve priests and forty-five layfolk. In addition to a monthly Guild Litany at the Mission Church

of the Holy Cross, it is mentioned that regular Masses for the Guild were occurring at Old Trinity, Trinity Infirmary, the Redeemer, the Transfiguration, Saint Mary the Virgin, Saint Ignatius's, and the Church of the Holy Cross.

The Guild's activities were also noted by the Chicago press:

*"In and about Chicago.  
"New Episcopalian Service.  
"Prayers for the Rest of Souls.*

"The first Solemn Vesper Service for Departed Ones held in Chicago in the Ecclesiastical Calendar of the Church, this is All Souls' Day. The particular signification of the day is in the religious obligation of praying for the Departed. The Ascension Episcopal Church was crowded with devout worshippers.

"First time in the history of the Episcopal parishes of this City that a great assembly of earnest and devoted men and women have sought the Altar of their Church to offer up their supplications for the repose and happiness of the souls of their dear [departed] ones. The announcement of this solemn Vesper Service for the dead excited a marked sensation among the Episcopalians of the City and members of that Church came from every part of the City to attend it.

"This Service in memory of the Dead was enhanced by impressive ritual and beautiful music. The Rev. Fr. Larrabee, the principal officiant was assisted by the Rev. Frs. Lechner, Smith and Upjohn and the Service was conducted according to the ritual of the special Office or form of Prayer used by the Guild of All Souls, the Organization devoted to prayer for the dead. The Rev. Thomas E. Green of St. Andrew's Church preached the Sermon in which he carefully delineated the position of the Catholic party within the Church, upon the faith in prayers for the dead.

"The Rev. Canon J. H. Knowles and several other well known Episcopalian clergymen of the City were in the large congregation."

And also in 1889, New York and Chicago came together, for on the eve of All Souls Day, 1 November, Vespers of the Dead were sung at the Church of Saint Clement in Chicago. The preacher on that occasion was the Rev'd Father James O. S. Huntington, O.H.C., from New York. [Chicago's Church of Saint Clement was founded in 1884 by Mr. George Armour, of packing fame, but when he withdrew his support the church failed. The priest in charge was the Rev'd Canon J. H. Knowles.]

The Guild of All Souls continued to prosper in the United States. In 1889, new Branches were formed in Newark and Baltimore. A real advance in the Guild's work came in 1891, when two Bishops were among the special preachers on the eve of All Souls Day. Subsequently one of these, the Rt. Rev'd Isaac Lea Nicholson, Bishop of Milwaukee (previously Rector of Saint Mark's, Philadelphia), sent in his application for membership. He was thus the *first member of the Episcopate enrolled in the Guild* on either side of the Atlantic. On 20 May 1891 the Guild's Annual Meeting was at the Cathedral in Milwaukee. In 1893 the twentieth anniversary of the Guild's founding was celebrated; also that year Bishop Nicholson was appointed President of the Guild in America.

In 1891 there were 136 new members admitted to the American Branch, in 1892, 151, in 1893, 149, and in 1894, 82. The number of members in America had reached 856 in 1894, the Annual Report of the Guild in England commenting that the result of independence of the American Branch "has been most encouraging and the Guild in America is now in a most satisfactory and flourishing position." The Branches in 1892 were Kansas City, Philadelphia, Chicago, Newark, Louisville, New York, Baltimore, Lexington, San Francisco, Camden, Cleveland, Atlantic City, Washington, and Jersey City. The records of the Washington Branch at Saint James Parish indicate that Branch was founded in 1892 with twenty members; one of the Churchwardens was elected Branch Treasurer. In 1893 there were six new branches, Alton, Illinois; Milwaukee; Collingdale, Pennsylvania; Haverhill, Massachusetts; Nashotah; and Brooklyn; the Branch in Lexington, Kentucky, was dissolved. An example of the continuing association with the English Guild appears in the 6 June 1895 Annual Report, where it is noted that a motion was seconded by the Rev'd G. C. Betts, a



Member of the Council of the Guild in the United States. In 1896, the Annual Report of the English Guild reported that "the Guild in the United States is still progressing most satisfactorily, and in place of the 6 Branches which it had when it became an independent organization a few years ago, has now a largely increased Membership and 24 Branches." In the 30 May 1897 report of E. O. Hubbard, Secretary and Treasurer of the American Branch, it was reported that "the Commemoration of All Souls in 1896 was observed in the usual manner. Vespers of the Dead were said or sung in thirty-four churches. At the Church of S. Mary the Virgin, N.Y., Solemn Vespers of the Dead were sung. . . . [O]n All Souls' Day after low masses at 7 and 8, a Solemn Requiem mass was celebrated with sermon by Rev. Fr. Ritchie of S. Ignatius Church, at the Church of the Ascension, Chicago."

The other works of the Guild were not neglected, either. In 1892 it was reported that during the year three grants were made towards the provision of black Eucharistic vestments. In fact, the minutes of the English Council Meeting of 21 July 1896 it is noted that the Guild's work in the United States had been recognized by the English Church Union (considered by Protestants to be a "Ritualistic Society") in a resolution passed at its 18 June Annual Meeting, "That this Union desires to place on record its deep sense of obligation to the Guild of All Souls for its charitable labour in impressing on members of the Anglican Communion the duty of prayer for the faithful departed, and its thankfulness for the success which under God has attended its efforts in restoring the Solemn Offering of the Holy Eucharist at burials and commemorations of the dead in Christ."

When Queen Victoria died in January of 1901 the Guild of All Souls in England arranged a splendid Requiem for the repose of her soul. This was sung on Tuesday 5 February 1901 at the Church of Saint Matthew, Westminster. It made quite a sensation among the English people. It is thought that many were impressed in a favorable way towards the Guild and its teaching by this loving gesture.

In the English Guild's Annual Report of 21 May 1901 the following report appears:

"In spite of the progress which has been made and the fact that the Objects of the Guild have been justified and vindicated by the English Episcopate, it is to be feared the Guild itself is still regarded but coldly by the same authority, it may, therefore, be of interest and some encouragement to the Members to know that the daughter Guild of All Souls in the United States of America, although it has existed only twelve years as a separate organization, is already enjoying full Episcopal favour, and is about to celebrate its Anniversary, on the same day as ourselves, in the Cathedral Church of the Diocese of Milwaukee, and at the Solemn High Mass and Procession (preceded by four Low Masses in the same Cathedral), the Preacher is to be the Bishop-Coadjutor of Fond du Lac. Heartfelt greetings and congratulations, the Council feels sure, will go out to our American Brethren."

Two losses to the Guild among its Episcopal patrons occurred at about this time: In 1905 the death of the Bishop of Chicago, the Rt. Rev'd Edward McLaren, was reported, and in 1907, the death of Bishop Nicholson of Milwaukee. In 1907, the Annual Festival (Easter Meeting) of the Guild was held in the Chicago area; while there is no record of where it was held, the preacher was the Rev'd George Craig Stewart, Rector of Saint Luke's, Evanston, Illinois.

### **Continuing Work of the Guild in America**

In 1911, further growth of the American Branch to 28 Branches was reported in the Annual Report of the English Guild. The report of T. E. Smith, Secretary and Treasurer (see "T. E. Smith - Lay Apostle", an appendix) of 1 April 1914 reports that on 15 October 1913 the Branch at the Church of Saint Mary the Virgin, New York, sponsored "an impressive Solemn Requiem Mass . . . with full choir and orchestra, at which two hundred of the faithful were present, including a goodly number of the bishops and deputies attending the General Convention. The Superior of the Guild [Father Larrabee] was the preacher." It is also reported that the November, 1913, Requiem of the Guild was held at Saint James Church, Cleveland, Ohio. The same report also notes a high demand for the Guild's publications,

especially relating to the celebration of Requiems and that the quarterly paper had to be enlarged due to the increased number of names.

The state of the Guild of All Souls in 1919 can be readily assessed from this item which appeared in *Annual Cyclopedia of the Church (The Living Church Annual)* that year:

"Not more than a generation ago Churchmen were surprised when a requiem celebration of the Holy Eucharist was announced. To-day there is hardly a diocese of the American Church in which such do not occur to the consolation of the living and the rest of the departed. The work of the Guild of All Souls has been and is quietly to instruct and to encourage the Churchly burial and the thought of the soul and for the soul afterward. In England there are six thousand members and here as many as fifteen hundred, including a goodly number of bishops and upwards of three hundred priests.

"In thirty cities there are branches, which hold regularly either a requiem, a litany, or other office of the dead at intervals of a week or a month. A quarterly Intercession Paper is issued containing by weeks the names of the departed members of the guild, incorporated therein or on near the anniversary of burial, together with other names of the faithful departed which may be sent in and authenticated by members. These are arranged so as to be said on a special day of the week designated by the member, with certain collects. Intercessory prayer for the departed is the great purpose of the organization. From its limited resources are granted from time to time gifts of black Eucharistic vestments to poor missions and parishes, often in the foreign field. Twelve such were made during the past fiscal year. Terms of admission to the Guild may be had from the headquarters in Akron, Ohio."

The Guild of All Souls was incorporated under Chapter 722 of the Laws of 1926 of the State of New York, the Membership Corporations Law, on 17 April 1928, and the certificate was signed by the Rev'd Franklin Joiner of Philadelphia, the Rev'd William B. Stoskopf of Chicago, Vivan A. Peterson of Cleveland, J. Harold Howson of Chillicothe, Ohio, and Theodore Eugene Smith, of West Park, New York. The Guild had previously been unincorporated. Its office, according to the Certificate of Incorporation, was located in West Park, in the Town of Esopus, County of Ulster, and State of New York. The act of incorporation was pursuant to the unanimous vote of the Annual Meeting of the Guild held in Cleveland, County of Cuyahoga, State of Ohio. The purposes of the Guild of All Souls are stated to be:

"(a) Intercessory Prayer - 1. for the Dying; 2. for the Repose of the Souls of Deceased Members, and all the Faithful Departed.

"(b) To provide furniture for burials, according to the use of the Catholic Church in the Anglican Communion thereof, so as to set forth the two great doctrines of the 'Communion of Saints', and the 'Resurrection of the Body'.

"(c) The publication and distribution of literature pertaining to the objects of the Guild."

In the 1 April 1931 report of the Secretary, T. E. Smith, we read that among 61 new members were a large number of young persons; the Secretary also notes that ten bishops of the American Church were members. Smith points out that many Guild members are unattached to any Branch, making the Quarterly Intercession Paper their only contact with the practice of praying for the departed and, thus, "one of the most important spiritual works of the Guild." It is noted that 1932 was going to be the golden jubilee of the Guild in America (see note on this in the Preface). "What [the Guild] has helped to accomplish humanly speaking, is apparent on all sides. Prayers for the departed no longer need apology. As is well known, there is a demand for requiems both at burials and at other times, which even 20 years ago would have occasioned strong opposition."

The 1 April 1932 report filed by T. E. Smith reports that the last year saw the admission of a hundred members, the largest number in many years. He notes on this anniversary the fifty years of "quiet but effective work" carried out by the Guild since 1882, stating that "what it has helped to accomplish is apparent in every diocese of the American Church. But there is much more to be done. Because the [1928] Prayer Book now

makes provision for requiems does not mean that this is used as it should be. There is need of continuous intercession and propaganda on the part of the Guild membership to promote this end." [It is noted in the same report that the 1933 celebrations in England of the Oxford Movement Centenary would include a Solemn Requiem Mass under the auspices of the Guild of All Souls, coinciding as well with the Sixtieth Anniversary of the Guild's founding in 1873. The Easter Mass of the Guild in 1932 was held on 27 April at the Church of Saint Mary the Virgin, New York. Father Joiner's sermon on that occasion is reprinted in an appendix.

In his 1935 report, T. E. Smith comments again on the importance of distributing the Guild's tracts, literature, and intercession paper. He also mentions the making of grants of black Eucharistic vestments, stating that they "are granted on the one condition that should requiems be discontinued, they are to be returned for use elsewhere." He writes further that "the practice of praying for the holy souls in purgatory may be said to be fairly widespread. To help to produce this result has been the chief spiritual act of the Guild." The 1938 report mentions a new Guild tract, "The Mass and Absolution of the Dead with Directions for the Congregation", compiled to make the order of Mass at a Catholic burial with Requiem more intelligible to those attending. Later on, this booklet was replaced by a four-page tract on the Requiem Mass compiled by Father Joiner.

### **Churches where the Blessed Sacrament was Celebrated Monthly for the Intention of the Guild of All Souls**

The list appearing here has been compiled from the records of the Guild of All Souls in England. The year shown is the first year that parish is on record as having had a regular celebration for the intention of the Guild. It is indicative of parishes associated with the work of the Guild in America during the early days. Not all of these churches, by any means, would be enthusiastic today about the objects of the Guild or the Anglo-Catholic movement in general. This, however, is only indicative of the work still remaining for the Guild of All Souls in America. The term *Blessed Sacrament* was used, as mentioned above, as we use *Mass* today.

The Advent, Boston, Massachusetts, 1889  
 All Saints, Ravenswood, Chicago, Illinois, 1892  
 All Saints, Weatherford, Texas, 1890  
 All Saints Cathedral, Milwaukee, Wisconsin, 1892  
 All Saints Convalescent Home, New York, New York, 1890  
 All Saints Home, New York, New York, 1891  
 The Annunciation, Philadelphia, 1890  
 The Ascension, Atlantic City, New Jersey, 1892  
 The Ascension, Chicago, Illinois 1885  
 The Ascension, Westminster, Maryland, 1880  
 Calvary Church, Wadesboro, North Carolina, 1888  
 The Cathedral, Davenport, Iowa, 1888  
 Christ Church, Milwaukee, Wisconsin, 1880  
 Christ Church, Pompton, New Jersey, 1883  
 Christ Church, Tyler, Texas, 1889  
 Church of the Evangelists, Philadelphia, Pennsylvania 1887  
 Church of the Messiah, Boston, Massachusetts, 1882  
 Church of the Precious Blood, Little Sturgeon, Wisconsin, 1889  
 Church of the Holy Redeemer, Marshall, Texas, 1887  
 Church of the Redeemer, Elgin, Illinois, 1889  
 Church of the Redeemer, New York, New York, 1884  
 Emmanuel Church, Brooklyn, New York, 1891  
 Grace Church, Cedar Rapids, Iowa, 1889  
 Grace Church, Columbus, Nebraska, 1889  
 Grace Church, Elmira, New York, 1891

Grace Church, Louisville, Kentucky, 1887  
 Grace Church, Newark, New Jersey, 1889  
 Holy Comforter (memorial), Philadelphia, Pennsylvania, 1893  
 Holy Cross, Chicago, Illinois, 1893  
 Holy Cross, Jerseyville, Illinois, 1886  
 Holy Nativity, New York, New York, 1890  
 Holy Trinity, Danville, Illinois, 1887  
 Mission of the Holy Cross, New York, 1886  
 Mount Calvary Church, Baltimore, Maryland, 1887  
 Old Catholic Church, Little Sturgeon, Wisconsin, 1887  
 Old Catholic Church, Dykesville, Wisconsin, 1888  
 Old Swedes' Church, Wilmington, Delaware, 1888  
 The Oratory, Parish of the Redeemer, Elgin, Illinois, 1884  
 Saint Andrew's, Chicago, Illinois, 1888  
 Saint Andrew's, Mount Holly, New Jersey, 1890  
 Saint Anna's Church, New Orleans, Louisiana, 1890  
 Saint Augustine's, Boston, Massachusetts, 1892  
 Saint Barnabas, Tullahoma, Tennessee,  
 Saint Barnabas Hospital, Newark, New Jersey, 1892  
 Saint Clement's Chicago, Illinois, 1886  
 Saint Clement's, Philadelphia, Pennsylvania, 1888  
 Saint Elizabeth's, Philadelphia, Pennsylvania, 1891  
 Saint Gabriel's Convent, Peekskill, New York, 1887  
 Saint George's, Chicago, Illinois, 1891  
 Saint George's, Chicago, Illinois, 1892  
 Saint George's, Grand Crossing, Illinois, 1890  
 Saint Ignatius, New York, New York, 1888  
 Saint James's, Baton Rouge, Louisiana, 1889  
 Saint James's Cleveland, Ohio, 1891  
 Saint James's, Washington, D. C.  
 Saint John the Evangelist, Boston, Massachusetts, 1892  
 Saint John's, Bayonne, New Jersey, 1887  
 Saint John's, Bristol, Indiana, 1888  
 Saint John's, Camden, New Jersey, 1888  
 Saint John's, Honeoye Falls, New York, 1889  
 Saint John's Lexington, Kentucky, 1890  
 Saint John's, Newark, New Jersey, 1893  
 Saint John's, Woodside, Newark, New Jersey, 1888  
 Saint John's Chapel, Racine College, Racine, Wisconsin, 1886  
 Saint Luke's, Cincinnati, Ohio, 1892  
 Saint Luke's, Minneapolis, Minnesota, 1892  
 Saint Luke's, Whitewater, Wisconsin, 1889  
 Saint Margaret's Chapel, Boston, Massachusetts, 1883  
 Saint Mark's, Evanston, Illinois, 1883  
 Saint Mark's, Jersey City, New Jersey, 1892  
 Saint Mark's, Philadelphia, Pennsylvania, 1884  
 Saint Mark's, Pittsburgh, Pennsylvania 1887  
 Saint Mark's, Southboro, Massachusetts, 1888  
 Saint Martin's, Brooklyn, New York, 1893  
 Saint Mary Magdalene, Fayetteville, Tennessee, 1888  
 Saint Mary the Virgin, Baltimore, Maryland, 1893  
 Saint Mary the Virgin, New York, New York, 1889  
 Saint Mary's, East Saint Louis, Missouri, 1892  
 Saint Mary's, Kansas City, Missouri, 1882  
 Saint Mary's, Keyport, New Jersey, 1892  
 Saint Mary's, Dykesville, Wisconsin, 1889  
 Saint Mary's School, Memphis, Tennessee 1890  
 Saint Matthew's, Newark, New Jersey, 1891  
 Saint Monica's Chapel, Marshall, Texas 1887  
 Saint Monica's Oratory, Fond du Lac, Wisconsin, 1890



Saint Paul's, Jeffersonville, Indiana, 1888  
 Saint Paul's, Nantucket, Massachusetts, 1887  
 Saint Paul's, Springfield, Illinois, 1887  
 Saint Paul's, Mishawaka, Indiana, 1888  
 Saint Paul's, Warsaw, Illinois, 1888  
 Saint Paul's, Watertown, Wisconsin, 1891  
 Saint Peter's, Brenham, Texas, 1889  
 Saint Peter's, Kemper Hill, 1889  
 Saint Peter's Lewes, Delaware, 1892  
 Saint Peter's, Louisville, Kentucky, 1890  
 Saint Peter's, Ripon, Wisconsin, 1891  
 Saint Stephen's, Huntsville, Texas, 1891  
 Saint Thomas's, Methuen, Massachusetts, 1981  
 Saint Timothy's, Roxboro, Philadelphia, Pennsylvania, 1887  
 The Transfiguration, New York, New York, 1882  
 Trinity Church, Haverhill, Massachusetts, 1893  
 Trinity Church, Arlington, New Jersey, 1887  
 Trinity Church, Carrolton, Illinois, 1886  
 Trinity Church, Collingsdale, Pennsylvania, 1893  
 Trinity Church, Marshall, Texas, 1887  
 Trinity Church, New York, New York, 1884  
 Trinity Church, Norfolk, Nebraska, 1889  
 Trinity Church, Prairie du Chien, Wisconsin, 1893  
 Trinity Church, Saint Louis, Missouri, 1893  
 Trinity Church, Wilmington, Delaware, 1889  
 Trinity Infirmary, New York, New York, 1884

### Easter Meetings of the Guild

Following the early tradition of the Guild in England, the American Branch has always had its Annual Mass and Meeting in Eastertide, often on Easter Saturday with the Mass of that day. During the 1940s and early 1950s the Annual Mass was generally a Requiem for Departed Members of the Guild. Father Joiner wrote in 1956 of his joy in returning to the Mass of the Resurrection for the Easter Meeting of the Guild because, since "the Church's doctrine concerning the Faithful Departed is built on the fact of our Lord's Resurrection from the dead, it is the appropriate Mass for our annual celebration." A joint Requiem, with the Confraternity of the Blessed Sacrament, for departed members of both societies, had been started in 1950; see the next Chapter.

1926: *Saint Clement's Church, Philadelphia.* Preacher, the Rev'd Dr. William A. McClenthen, Rector of Mt. Calvary Church, Baltimore.

1932: *Church of Saint Mary the Virgin, New York.* Preacher, the Rev'd Franklin Joiner of Saint Clement's Church, Philadelphia, Superior; this sermon is reprinted in an appendix.

1934: *Saint Clement's Church, Philadelphia.* Preacher, the Rev'd William Pitt McCune, New York. Papers were presented by the Rev'd Dr. Frank L. Vernon and the Rev'd Dr. Leicester Crosby Lewis on the work of the Guild.

1935: *Saint Edward the Martyr, New York.* Preacher, Father Joiner. A paper was presented by Mr. Walter S. Fleming on the chant and music of the Mass.

1936: *All Saints, Orange, New Jersey.* Preacher, The Rev'd W. B. Stoskopf of Chicago, Warden. A paper on the state of the departed was presented by the Rev'd Gordon B. Wadhams of Grace and Saint Peter's, Baltimore.

1937: *Church of the Ascension, Chicago.* Preacher, the Rev'd Canon Albert J. duBois of Fond du Lac. Bishop Stewart of Chicago, a member of the Guild for many years, gave an

address on the value of the Guild as a devotional society.

1938: *Christ Church, Elizabeth, New Jersey.* Preacher, the Rev'd Gregory Mabry, Rector of Saint Paul's, Brooklyn. Addresses were delivered by the Rt. Rev'd R. E. Campbell, O.H.C., sometime Bishop of Liberia, and Father Mabry.

1939: *Grace Church, Newark, New Jersey.* Preacher, The Rev'd Franklin Joiner, Superior. The Superior-General also gave an address on leaving burial instructions.

1940: *Saint Augustine's Chapel, Trinity Parish, New York.* Preacher, Father Joseph, O.S.F. Bishop Campbell gave an address on "the importance of recognizing that while Catholic practice is slowly growing in the American Church, there is large need of the members of the Guild at all times in season and out of season throwing their hearts into the cause in definite form."

1941: *Saint Edward the Martyr, New York.* Preacher, the Rev'd Father Hughson, O.H.C. Celebrant, the Rev'd Leslie J. A. Lang, Rector of Saint Edward the Martyr.

1942: *Saint Paul's Church, Brooklyn.* Preacher, the Rev'd William Brewster Stoskopf, Warden. Celebrant, Father Joiner; Deacon, Father Stoskopf; Sub-deacon, Father Mabry. The sermon was a tribute to T. E. Smith, R.I.P.

1943: *Saint Clement's Church, Philadelphia.* Preacher, the Rev'd W. B. Stoskopf, Warden.

1944: *Church of Saint John the Evangelist, Boston.* Preacher, the Rev'd Granville Mercer Williams, Superior of the Society of Saint John the Evangelist.

1945: *Saint Michael and All Angels, Baltimore.* Preacher, the Rev'd William Eckman, S.S.J.E., Priest-in-Charge of Saint Agnes, Washington, while that Parish's Rector was on military service.

1946: *Saint Alban's, Olney, Philadelphia.* Preacher, Father Joiner.

1947: *Church of Our Saviour, Chicago.* Solemn Requiem in the Presence of the Rt. Rev'd Wallace Conkling, Bishop of Chicago. Celebrant, the Rev'd William R. Wetherell, Rector of the Church of our Saviour. Preacher, the Rev'd James M. Duncan, Rector of the Church of the Atonement, Chicago.

1948: *Saint Clement's Church, Philadelphia.* Preacher, the Rev'd Grieg Taber, Rector of the Church of Saint Mary the Virgin, New York. The 75th Anniversary of the founding of the Guild was commemorated.

1949: *Christ Church, Elizabeth, New Jersey.* Preacher, Father Joiner.

1950: *Saint Paul's Church, Brooklyn.* Preacher, Father Joiner.

1951: *Saint James's Church, Washington.* Preacher, Father Joiner.

1952: [No minutes for this year are on record.]

1953: *Saint Ignatius's Church, New York.* Preacher, Father Joiner.

1954: *Saint Clement's Church, Philadelphia.* [No record of the preacher is available.]

1955: *Church of the Advent, Boston.* Preacher, Father Joiner.

1956: *Church of Our Saviour, Chicago.* Preacher, the Very Rev'd Malcolm DePui Maynard, Dean of All Saints Cathedral, Milwaukee.

1957: *Saint Mark's Church, Philadelphia*. Preacher, Dean Maynard, Warden of the Guild. An address was given by the Rev'd Earle H. Maddux, S.S.J.E., Chaplain of the Community of All Saints. He reviewed "the importance of the Requiem Mass and reminded us that it was Saint Monica to whom we owe the third, seventh, and thirtieth day minds after a burial, and that these observances are a memorial to her." [The Annual Meeting was held on her feast-day.]

1958: *All Saints Church, Orange, New Jersey*. Preacher, the Rev'd Richard L. Kunkel, Rector of Saint Andrew's Church, Baltimore. Dean Maynard presented a short history of the Guild in the form of an address.

1959: *Saint Paul's Church, Brooklyn*. Preacher, Dean Maynard. An address was given by the Rev'd Everett B. Bosshard.

1960: *Church of Saint Anthony of Padua, Hackensack, New Jersey*. Preacher, the Rev'd Frederick F. Powers, Rector of Trinity Church, Cliffside Park, New Jersey. An address was given by The Rev'd Paul C. Weed, Jr.

1961: *Grace and Saint Peter's Parish, Baltimore*. The Sermon to be preached by the Rev'd Rex B. Wilkes, Rector of Grace and Saint Peter's, was read by the Rev'd Jon C. Crosby due to the Rector's illness. The Rev'd Richard L. Kunkel, Rector of Saint Andrew's Church, Baltimore, presented an address.

1962: *Saint Alban's Church, Olney, Philadelphia*. Preacher, the Rev'd Philip T. Fifer, Rector of Saint Peter's Church, Phoenixville, Pennsylvania. An address entitled "Recognition after Death" was given by the Rev'd Vincent F. Pottle.

1963: *Church of Saint Mary the Virgin, New York*. Preacher, the Rev'd Kenneth Ross, Vicar of All Saints, Margaret Street, London. An address on his ongoing historical research on the Guild both here and in England was given by the Rev'd Thomas J. M. Davis, Rector of Saint Mark's Church, West Frankfort, Illinois. [This address by Father Davis is included in this booklet as an appendix.]

1964: *Saint Paul's Church, Washington*. Preacher, the Rev'd Frederic H. Meisel, Rector of the Church of the Ascension and Saint Agnes, Washington. Father Kunkel, "who, in 1963, had made a trip to the Holy Land, presented a fascinating address, with slides, of his journey which enabled us all to have a very clear picture of our Lord's days before His Crucifixion, and of the scenes as they are today."

1965: *Saint Andrew's Church, Baltimore*. Preacher, the Rev'd James Richards, Rector of Saint Paul's Church, Washington.

1966: *Church of Our Saviour, Camden*. Preacher, the Rev'd Ralph T. Wolfgang, retired priest of the Diocese of Harrisburg. Father Kunkel gave an address on his 1965 trip to Walsingham for the consecration of the Guild of All Souls Chantry Chapel, showing slides of the exterior and interior of the Chapel.

1967: *All Saints Church, Orange, New Jersey*. Preacher, the Rev'd Donald L. Garfield, Rector of the Church of Saint Mary the Virgin, New York. An address was given by Father Browne of Nashotah House, Associate Professor of Old Testament and Hebrew. "His talk was a most interesting and enlightening portrayal of why we as Christians today should read the Old Testament."

1968: *All Saints Cathedral, Milwaukee*. Preacher, Father Kunkel.

1969: *Saint Alban's Church, Olney, Philadelphia*. [No record of the preacher is on file.] The Rev'd Ralph M. Davis "gave an excellent address on the Corporal and Spiritual Works of Mercy and their faithful performance by members of the Guild."

1970: *Church of Saint Michael and All Angels, Baltimore*. Preacher, the Rev'd

Osborne R. Littleford, Rector of the Church of Saint Michael and All Angels. An address was given by the Rev'd James Claypoole Dorsey, Rector of Saint Alban's Church, Olney, Philadelphia.

1971: *Saint Andrew's Church, Baltimore.* Preacher, the Rev'd Ira L. Fetterhoff, M.D. The Rev'd Nelson W. Rightmyer, Ed.D., Rector of Saint George's Church, Baltimore, "gave a most scholarly address on the origin of the celebration of the Eucharist at the commemoration of the departed members of the Church and traced the historical development in the Eastern and Western Rites from the third century to the time of the First Edwardian Prayer Book."

1972: *Saint Paul's Cathedral, Fond du Lac, Wisconsin.* Preacher, the Rev'd Winfield E. Post, Rector of Saint Luke's Church, Radine, Wisconsin.

1973: *All Saints Church, Fort Worth, Texas.* Preacher, the Rt. Rev'd Archibald Donald Davies. An address was given by the Rev'd Canon James P. DeWolfe, Jr., Rector of All Saints Church, Fort Worth.

1974: *Saint Mary's Church, Denver, Colorado.* Preacher, the Rt. Rev'd William C. Frey, D.D., Bishop of Colorado. The address by the Rev'd Jerry B. McKenzie was entitled, "Praying for the Dead". "He noted the intense concern of the Early Church in offering prayers and the Holy Eucharist for the dead; that the custom of offering Requiem Masses antedates the observance of Christmas; that Prayers for the Dead are to be found on Catacombs inscriptions; that in Asia Minor in 170 A.D. there was recorded a Mass for the Dead on the third day; and, finally, that praying for the dead was the practice of the Early Church and not something 'thought up' in the Middle Ages."

1975: *Cathedral Church of Saint Luke, Orlando, Florida.* Preacher, the Rt. Rev'd Wallace E. Conkling, D.D., Retired Bishop of Chicago. An address was given by the Rev'd Robert F. Swetser, Associate to the Rector of the Church of San Jose, Jacksonville, Florida.

1976: *Church of the Ascension and Saint Agnes, Washington.* Preacher, the Rev'd James R. Daughtry, Rector of Saint Paul's Church, Washington. An address was given by the Rev'd Richard C. Martin, Rector of Saint George's Church, Washington.

1977: *Cathedral Church of Saint Paul, Fond du Lac, Wisconsin.* Preacher, the Very Rev'd John E. Gulick, D.D., Dean of the Cathedral. An address was given by the Superior-General, Father Kunkel.

1978: *Saint Andrew's Church, Baltimore.* Preacher, the Rev'd David W. Simons, Rector of Saint Andrew's Church.

1979: *Saint Paul's Church, Doylestown, Pennsylvania.* Preacher, the Rev'd John R. Chisholm, Rector of Saint Paul's Church.

1980: *Saint Clement's Church, Philadelphia.* The Rev'd Francis Coulbourn FitzHugh, Rector of Saint Clement's Church, was scheduled to preach but was indisposed; the preacher was the Rev'd Richard Webster Myers, Curate of Saint Clement's.

1981: *All Saints Cathedral, Milwaukee.* Preacher, the Very Rev'd James W. Leech, Dean of the Cathedral.

1982: *Church of the Good Shepherd, Rosemont, Pennsylvania.* [No record of the preacher or any other details of the meeting is available.]

1983: *Saint Clement's Church, Philadelphia.* Preacher, the Rev'd F. C. FitzHugh, Rector of Saint Clement's. Commemoration was made of the Sesqui-centennial of the Oxford Movement.

1984: *Saint Paul's Church, Winter Haven, Florida.* [No record of the preacher is on

file.] An address was given by the Rt. Rev'd E. Paul Haynes, Bishop of Southwest Florida.

1985: *Saint Paul's Church, Washington.* Preacher, the Rev'd Lloyd A. Lewis, Jr., Assistant Professor of New Testament, Virginia Theological Seminary. An address was given by the Rev'd Canon James R. Daughtry, Rector of Saint Paul's Church.

1986: *Church of Saint Anthony of Padua, Hackensack, New Jersey.* Preacher, the Rev'd Marshall J. Vang, Rector of the Church of Saint Anthony of Padua.

1987: *Church of Saint Martin of Tours, Omaha, Nebraska.* Preacher, the Rev'd Frank Stephen Walinski, Rector of the Church of Saint Martin of Tours.

1988: *Church of the Transfiguration, New York.* Preacher, the Rev'd Norman J. Catir, Jr., Rector of the Church of the Transfiguration. An address was given by the Rev'd Peter Laister, Rector of Saint Clement's Church, Philadelphia, and sometime President of the Guild of All Souls in England.

1989: *Saint Clement's Church, Philadelphia. This year commemorates the Centenary of the independence of the Guild of All Souls in the United States of America, and is the occasion of the publication of this History of the Guild in the United States.* Preacher of the Centennial Sermon, the Rt. Rev'd John Klyberg, Bishop of Fulham, President of the Guild of All Souls in England. Presiding at the Mass, the Rt. Rev'd William H. Brady, V Bishop of Fond du Lac.



## Relationship between the Guild and the Confraternity of the Blessed Sacrament

As mentioned below in the biographical note on Father Larrabee ("Workers for the Guild in America") there has been a close connection between the Guild of All Souls and the Confraternity of the Blessed Sacrament since their early years in this country. Only since 1950 have the Confraternity of the Blessed Sacrament and the Guild of All Souls collaborated on an Annual Requiem for departed members. [A list of these Annual Requiems follows.] But the Confraternity did have an Annual Requiem for departed priests prior to then. A meeting of the Conference of the Confraternity on 14 June 1895 at the Church of the Ascension, Chicago, voted that a Requiem be said for departed priests by all Priest Associates each year on 11 September, the anniversary of the founding of the C.B.S. in this country. Then on 14 January 1904 the Council voted that there be an Annual Requiem at its Epiphany meeting. This yearly Epiphany Requiem continued, even after Council ceased to meet during Epiphany.

At one such Requiem at the Church of the Transfiguration, New York, on 23 January 1906, the Rev'd G. M. Christian preached on the the Particular Judgment. In his sermon, Dr. Christian referred to the first revival of prayer for the departed in the American Church in a sermon preached at Saint Clement's, Philadelphia, on 1 November 1869.

After these joint Requiems were begun in 1950, Father Joiner wrote, "Our two societies have so much in common, it might be helpful to both of us if we maintained a closer relationship. I, for one, very much hope that this joint Mass of Requiem may become an annual event in our lives. . . ." Father Joiner's wish has been fulfilled, in that this annual event has continued regularly since 1950.

### List of Requiems jointly sponsored by G.A.S. and C.B.S.

11 November 1950	Saint Clement's, Philadelphia
10 November 1951	Our Saviour, Chicago
11 November 1952	Saint Mary the Virgin, New York
28 November 1953	Holy Trinity, South Bend
11 November 1954	Saint Mark's, Philadelphia
11 November 1955	Saint Paul's, Washington
10 November 1956	Saint Andrew's, Baltimore
11 November 1957	Saint Michael's & All Angels, Cincinnati
11 November 1958	Saint Luke's, Richmond
7 November 1959	Saint Mary's, Pittsburgh
5 November 1960	Saint Luke's, Germantown, Pennsylvania
4 November 1961	Saint Luke's, Evanston, Illinois
3 November 1962	Grace, Newark
9 November 1963	Our Saviour, Camden, New Jersey
7 November 1964	Saint Peter's, New York
6 November 1965	Saint Alban's, Olney, Philadelphia
5 November 1966	Saint George's, Utica, New York
4 November 1967	Saint Luke's, Evanston, Illinois
9 November 1968	Saint John's, Norristown, Pennsylvania
8 November 1969	Saint James's, Washington
7 November 1970	Annunciation, Philadelphia
6 November 1971	Saint Paul's on the Green, Norwalk, Connecticut
18 November 1972	Holy Innocents, Hoboken, New Jersey
10 November 1973	Saint James's, Cleveland, Ohio
9 November 1974	Ascension, Chicago
15 November 1975	Christ Church, New Haven, Connecticut
13 November 1976	Saint Alban's, Olney, Philadelphia
12 November 1977	Saint Andrew's, Buffalo, New York
11 November 1978	Saint James's, Washington

10 November 1979	Saint Mary the Virgin, New York
8 November 1980	Saint Michael and All Angels, Baltimore
24 October 1981	Saint Paul's, Washington
6 November 1982	Saint Luke's, Baltimore
5 November 1983	Saint Mary the Virgin, New York
17 November 1984	Saint James the Less, Philadelphia
9 November 1985	All Saints, Orange, New Jersey
8 November 1986	Saint Paul's Cathedral, Fond du Lac, Wisconsin
7 November 1987	Saint George's, Schenectady
12 November 1988	Annunciation, Philadelphia

In 1958 the G.A.S. and the C.B.S. began the practice of sharing a booth at the General Convention. That year the C.B.S. sponsored a Mass on 9 October and the Guild sponsored a Requiem Mass on 13 October; both Masses were at All Saints, Miami Beach.

## Organization and Operation of the Guild

Recent developments in the management and work of the Guild have been largely due to rising costs and increasing demands on clergymen's time. Things now cost about ten times what they did twenty-five years ago. Although travel is quicker, it is more difficult for many and more costly. During twenty-five years' time, the Guild dues have increased only three times (annual membership) and two times (life membership). It is only because a number of bequests have increased our investment income that greater increases have not been necessary.

The Intercession Papers have been changed from a quarterly to thrice-yearly schedule. They have also been reduced in size by moving all the names to the Chantry Book, which is in the process of being published, and printing the names of only the past twenty-five years in the Intercession Papers. Thus, the current necrology has been cut from six thousand to three thousand names. Until the Chantry Book is finished, all the names are included on "Chantry pages" which are sent to the seventy Chantry Priests and Bedesmen who keep the entire intercessions going on a regular basis.

The Quarterly Intercession Paper was printed by the Commercial Printing and Lithographing Company of Akron, Ohio, from 1905 to 1943. T. E. Smith personally sent out about 500 Intercession Papers to members unattached to Branches, while the printer sent bundles to the Branch Secretaries. The printer was changed to James M. Armstrong Company of Philadelphia in 1943 and again, in 1953, to Dunlap Printing Company, also in Philadelphia. In 1969, the printer was changed to Marion Press, Orange, New Jersey, and, in 1983, to Benchmark Printer, Brunswick, Maryland. The entire mailing is now handled by the Secretary-General.

Within living memory the government of the Guild of All Souls - American Branch has always been the duty of the Superior-General under the authority of the Annual Meeting and with the advice of the Council. The Guild seldom has a real Council Meeting because of the difficulty of obtaining a quorum. Thus in reality the Superior-General governs the Guild in consultation with the Executive Committee, sometimes referred to as the Executive Council. This arrangement was authorized about a decade ago by the Annual Meeting, in line with the English Guild's recommendation that the American Branch could probably function more effectively with a smaller Council. Hence, the Council is really a "council of advice". Its chief function when it meets (ideally each year after the Annual Meeting) is to elect a Secretary-Treasurer and to admit new members to the Guild. Lacking a Council Meeting, and between such meetings, the Superior-General, with the Executive Committee, decides matters for the Guild. The Executive Committee consists of the Superior-General, the Warden, and members appointed by the Superior-General. Bishop Brady and Father Wetherell presently serve on the Executive Committee with Father Kunkel and Father Vang. Members of the Executive Committee are also the Trustees of the Guild. The Secretary-Treasurer is a quasi-member of the Executive Committee and is always consulted as her advice on Guild

affairs has been invaluable.

Father Kunkel has observed that "Officers of the Guild *must* have a great love of God and His Holy Catholic Church and must be great lovers of the Holy Souls and Saints and men of prayer--or they would not give so much time and care for the Guild of All Souls. We must thank God for the Benefactors who have left monies in their wills to the Guild as we pray for them year by year. Some legacies are small, some are substantial; all Benefactors are lovingly remembered and prayed for, and are so indicated in the Intercession Papers and in the Chantry Book."

## Workers for the Guild in America

Not much is known about the Rev'd J. Stewart Smith, who was one of the earliest Guild Correspondents in the very early years in the United States and who became President upon the independence of the American Branch in 1889. He was Rector of the Church of the Redeemer, Elgin, Illinois, from 1884 to 1890, when he went on "to a larger field". We know from that Parish's Centennial Booklet (1958) that a new altar was installed in the sanctuary and that pew rents were abolished under Father Smith. We are thankful to the Rector of the Church of the Redeemer for providing the photograph of Father Smith which appears here. It is believed that Father Smith was later associated with Saint Clement's, Chicago.

Of the Wardens succeeding Father Smith not much is known. The Rev'd C. E. Bowles, who served from 1895 to 1908, was associated with All Saints' Church in the Ravenswood section of Chicago. His successor was the Very Rev'd Selden Peabody Delany, Curate and then Rector of the Church of Saint Mary the Virgin, New York. Father Delany served from 1909 to 1930.

A tireless worker for the Guild during these years was the Very Rev'd Edward Allan Larrabee. He was a graduate of Racine College, Wisconsin (1873), and of General Theological Seminary (1876); he was ordained to the diaconate in 1876 and to the priesthood in 1877. After serving at Saint John's, Quincy, Illinois, and Saint Paul's, Springfield, he became Rector of the Church of the Ascension in Chicago in 1884. There he "enter[ed] upon his duties amid misunderstandings and persecutions for the Catholic Faith" but "advance[d] and complete[d] the Catholic work so nobly begun by his two immediate predecessors". He was at one time Superior of the Confraternity of the Blessed Sacrament "before any Bishop was willing to assume that position" and also Superior of the Guild of All Souls, "a position which he adorned for more than a quarter of a century [1895-1924]". [From *Parish Magazine*, Church of the Ascension, Vol. 20, No. 9, p. 8 (July 1924).] Father Larrabee received the degree of Doctor of Divinity from Nashotah House in 1909 and served as its President and Dean from that year until he retired in 1921. In 1921 he returned to his family in Chicago and, "with rare humility, to the Church of the Ascension, there to serve, in the office of associate priest, until his last sickness". [*op. cit.*, p. 6.] He died on 13 June 1924; his correspondence is in the Nashotah House library. [This information is from *Genealogical Notes on the Larrabee Family of Chicago*, by John C. Street, Madison, Wisconsin (1979).]

Father Mabry, in his article on T. E. Smith (see appendix), refers to Father Larrabee as "saintly". A similar feeling comes through in the article "In Retrospect: 1920-1945", written by Father Joiner on his jubilee as Rector of Saint Clement's, Philadelphia. (Father Joiner was Superior-General of the Guild from 1925 to 1958.) He wrote,

"My earthly ideal of the priesthood has always been the late Father Larrabee, sometime Rector of the Church of the Ascension in Chicago, and Dean of Nashotah House during my residence there from the autumn of 1915 until the early summer of 1918. When Fr. Larrabee died I was chosen to be the Superior General of the Guild of All Souls in this country, an office which he had held with distinction for many years. To me it was a greater honour to be Fr. Larrabee's successor than it was to head the Guild. At this time Mr. T. E. Smith was Secretary of the Guild, and during his lifetime my office was purely nominal, but since Mr. Smith's death the full



responsibility of the Guild of All Souls has rested upon me, and its work has now come to be associated with '2013 Apple Tree Street' [Saint Clement's Clergy House]. In the work of the Guild I have the able assistance of Miss Marian Warner Thompson, a member of this Parish [Saint Clement's], and I am pleased to say that the Guild continues to grow and flourish."

It was noted in the chapter on the Foundation of the Guild in England how the work of the Guild there has been such an achievement of the laity. Many examples of this same lay dedication abound in the work of the Guild in America, but none is so great as the example of T. E. Smith. He was truly one of the stalwarts of the Catholic movement as well as of the Guild's particular work during his life. Father Joiner referred to him as "the Guild's most notable member".

The Rev'd Leslie J. A. Lang, writing in 1988, recalls T. E. Smith, whom he first met in about 1926. Mr. Smith had motored over to Bard College, in a chauffeur-driven car, from his home on the west bank of the Hudson, near Kingston, where he was a member of Holy Cross Parish, of which Fr. Mabry was Rector. Although "T.E." was well-to-do at that time, he apparently lost everything in the Depression and moved to Brooklyn, living in an apartment in a large old house and holding a modest job in a law office. Mr. Smith had a son, T. E. Junior, from his first marriage. After his first wife's death he married her niece, Lillian, by whom he had another son, Duane, named after his ancestor for whom Duane Street in Manhattan is named. Oddly, Fr. Mabry came to Saint Paul's, Brooklyn, at about the time T. E. Smith moved there. Fr. Lang knew him during the years 1931-1934, while he was a seminarian, and then Deacon, at Saint Paul's. He writes, "'T.E.' knew by name and reputation, or had met, almost everybody connected with the Catholic Movement of his time. He never forgot anything and also knew everything, in every detail, especially in the American Church. In that sense, he never grew old, mentally. He was pleasant, kind, gentlemanly, talkative, inquisitive, and sometimes just a little boring, if you weren't a keen Anglo-Catholic of the Saint Paul's, Brooklyn - Saint Clement's - Saint Mary the Virgin company. In those days we fresh seminarians had names for all eccentrics--'Hail Mary Drysdale', 'Pray-for-us Morris', and 'Purgatory Smith'. . . . 'T.E.' was one of those who made the Movement exciting and colourful. . . ."

T. E. Smith can be rightly regarded as the model of the Catholic layman, for he was in the world but not of the world. Although he held a secular job and was no stranger to adversity--the Depression and the death of his first wife--he always continued his work for the church and the Guild. For an account of his life and death, please refer to "T. E. Smith, Lay-Apostle", an appendix to this work.

The Rev'd Franklin Joiner served as Superior-General of the Guild for over thirty years (1925-1958). His comments on being chosen to this position were quoted above where Father Larrabee was discussed; other references to him abound in this work. Father Joiner was born in Belvedere, New Jersey, in 1887 and was buried there in 1960. A convert from Presbyterianism, he was ordained priest in 1918, having studied at Nashotah House, from which he later received the degree, Doctor of Divinity. After serving as curate of Saint Clement's, Philadelphia, from 1918 to 1920, he was elected Rector in 1920, serving in that capacity until his retirement in 1955. Father Joiner's three great loves in the priesthood were being Rector of Saint Clement's, Superior-General of the Guild of All Souls, and President of the Standing Committee of the Diocese of Pennsylvania, to which he had first been elected in 1929 and served as President since 1940. Father Joiner was active in all Anglo-Catholic activities, including the Priests' Convention in Philadelphia in 1924, the Oxford Movement Centenary Catholic Congress in Philadelphia in 1933, and later the American Church Union. Father Joiner was one of the leading twentieth-century Anglo-Catholic figures, considered by all who knew him to have been a man of great presence, one who added dignity and lustre to everything with which he was associated. When he resigned as Superior-General in 1958, he was elected Superior-Emeritus.

During Father Joiner's time as Superior-General there were five Wardens. The first, Father Delany, was succeeded in 1931 by the Rev'd William B. Stoskopf, for many years Rector of the Church of the Ascension in Chicago. Father Stoskopf served until 1951. In

1954 he was succeeded by the Rev'd William B. Suthern, long-time Rector of Saint Thomas's Church, Chicago. In 1956 the Very Rev'd Malcolm de Pui Maynard was elected to succeed Father Suthern. When Dean Maynard was chosen to succeed Father Joiner as Superior-General in 1958, the Rev'd Peter R. Blynn, Curate at the Church of the Advent, Boston, and son of Saint Clement's, Philadelphia, was elected Warden, in which capacity he served only a year. The Rev'd Everett B. Bosshard, Curate at the Church of Saint Mary the Virgin, New York, was elected in 1959 to succeed Father Blynn as Warden, but Father Bosshard died suddenly that same year.

The Very Rev'd Malcolm DePui Maynard, who served as Superior-General of the Guild from 1958 to 1970, was born in Williamsport, Pennsylvania, of a strong Church family. One of his sisters became a Sister of the Society of Saint Margaret. He was graduated from the Virginia Theological Seminary and served congregations in central and Northwestern Pennsylvania until his appointment by the Rt. Rev'd Benjamin P. Ivins to be Dean of All Saints Cathedral, Milwaukee, Wisconsin. One of his Priest admirers, who first knew Dean Maynard in 1926 when the admirer was a child, remembers him as the "most consistently zealous, loving, and powerful Defender and Preacher of the Catholic Faith and Life I have ever seen." He was already Warden of the Guild when it became necessary in 1958 to find a successor to Father Joiner as Superior-General. Father Joiner was delighted with the choice of Dean Maynard. Until his death in 1970, Dean Maynard loved and lived the devout life. Many who have graduated from Nashotah House, as well as countless others, remember him as a great preacher and a splendid confessor. He had a great measure of the dignity, preaching ability, and zeal for the full Catholic Faith that everyone associated with Father Joiner. His enthusiasm for God left him only with his last mortal breath. The words of the hymn were never more appropriate than when sung at Father Maynard's Requiem in All Saints Cathedral during November of 1970, "Good Shepherd may I sing Thy praise within Thy house forever."

The Rev'd Richard L. Kunkel, the present Superior-General, has served in this capacity since 1971. He served as Warden from 1960 to 1971. Father Kunkel was first introduced to All Souls Day at about the age of ten by his mother. He says, "I learned to love and care for the dead from the age of six when my mother had me kneel down right away and pray with her for a neighbor child, when she learned of his death." Father Kunkel's priesthood, except for one year at Saint Luke's Chapel of Trinity Parish, New York, and eight years when he was Rector of Father Maynard's former parish, Grace Church, Ridgway, Pennsylvania, was spent at Saint Andrew's Church, Baltimore (1951-1972). He was there when elected Warden and later, Superior-General of the Guild. The last three years of his active ministry were at Saint Paul's, Plymouth, and Saint Boniface, Chilton, in the Diocese of Fond du Lac of which he is presently a Priest. He assists part-time at Saint Paul's Parish, Washington. Father Kunkel writes that his "longtime fellowship with the dead (70 years) and love for our Lady and the whole Communion of Saints learned in Saint John's, Carlisle, Pennsylvania, make it rather natural that [he] should be in the Guild of All Souls."

The Rev'd James Claypool Dorsey was invited by Father Kunkel, acting Superior-General, to become acting Warden of the Guild in 1970. He was elected Warden the following April. Father Dorsey had been a member of the Guild since the 1950s when he was a candidate for Holy Orders from the Church of Saint Michael and All Angels, Baltimore. He has served the Guild faithfully for many years. As Warden he pioneered the setting up of the Chantry Work and was active in accumulating and dispensing black vestments to persons and parishes requesting them. The Rev'd Marshall J. Vang, S.S.C., is the newest officer of the Guild. Appointed by the Superior-General to be acting Warden upon the resignation of Father Dorsey in November, 1987, he was elected Warden at the Annual Meeting in 1988. He has been a member of the Guild since his days as Rector of Saint Anthony of Padua, Hackensack, New Jersey (1978-1987). He is presently Rector of Saint George's, Schenectady.

Miss Thompson's work as Secretary-General was mentioned above in Father Joiner's jubilee article; she served from 1942 to 1954, when she was succeeded by Miss Anne P. Vaughan, another member of Saint Clement's, Philadelphia, selected by Father Joiner. Miss Vaughan had secretarial, legal, and financial training and skill that permitted her to perform her duties with the care and perfection that Father Joiner demanded of himself and

all who worked with him. Serving from 1968 to the present day as Secretary-General is Miss Virginia M. Sites. She was chosen at the recommendation of Father William Wetherell, a member of Council, whose parishioner at All Saints' Church, Orange, New Jersey, she was. Miss Sites has all the qualifications that her predecessors possessed, is a tireless and unfaltering worker for the Guild, and has become known to many Guild members both personally at the Annual Meetings and Requiems and also through her correspondence.

We should also mention here the Rev'd Thomas J. M. Davis, a son of Saint Clement's, Philadelphia, who gave an historical address at the Church of Saint Mary the Virgin, New York, at the Guild's Easter Meeting in 1963. At the time he was Rector of Saint Mark's Church, West Frankfort, Illinois. (This address is included as an appendix to this work.) Father Davis had been working on a history of the Guild of All Souls in America from the material sent to him by the English Guild's Priest-Secretary, the late Father Rex Ware, and from much correspondence which he had elicited from those in this country interested in the Guild. Father Davis worked diligently on the history, but the project was, until now, cut short by his death on 17 August 1964.

Mention should be made here, too, of the two faithful supporters of the Guild, members of its Executive Committee, Bishop Brady and Father Wetherell. The Rt. Rev'd William Hampton Brady, D.D., S.T.D., entered General Theological Seminary in 1935 from Saint James's, Capitol Hill, Washington, where he became a member of the Guild in 1937. Bishop Brady is a native of Southern Maryland, baptized in infancy at Saint Mary's Church, Aquasco. He was curate at the Church of the Resurrection, New York, Rector of Saint Paul's, Savannah, and Rector of Saint Paul's, Alton, Illinois. He is V Bishop of Fond du Lac (1953-1980) where, retired, he still resides. Bishop Brady has been on the Council of the Guild since 1960 and a member of the Executive Committee and Trustee for a number of years. He is well known as Superior-General of the Confraternity of the Blessed Sacrament. Bishop Brady was asked by the English Guild, before they had a Bishop as President, to come to Walsingham to consecrate the Guild of All Souls Chantry Chapel of Saint Michael there in 1965. (Father Kunkel, the Warden, was sent by the Superior-General, Dean Maynard, to represent the American Branch.) Bishop Brady traveled to Walsingham, with Mrs. Brady and one son, to consecrate this Chantry. One day it is hoped the American Branch's departed members will be included there by name.

The Rev'd William Wetherell is a member of the Executive Committee and Trustee of the Guild. He is also known as Secretary-General of the Confraternity of the Blessed Sacrament. He has been, behind the scenes, one of the most devout, vigorous, and consistent supporters and "energizers" of the Guild for almost fifty years. He was a curate at Saint Clement's, Philadelphia, when Father Joiner received the notice of the death of T. E. Smith (the Guild's long-time Secretary). In his unassuming, gentle, and zealous way Father Wetherell has been responsible for many important developments in the Guild. He is remembered with affection in Illinois (Sterling and Chicago) and at All Saints, Orange, New Jersey, where he was Rector from 1957 to 1981. Retired, he now lives in Philadelphia and is active in Saint Clement's, the Church of the Annunciation, and Saint Anna's Home of the All Saints Sisters of the Poor.

## The Officers of the Guild of All Souls in America\*

### SUPERIOR:

The Very Rev'd E. A. Larrabee	1895-1924
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### SUPERIORS-GENERAL:

The Rev'd Franklin Joiner	1925-1958
The Very Rev'd Malcolm dePui Maynard	1958-1970
The Rev'd Richard L. Kunkel	1971-

### PRESIDENTS:

The Rev'd J. Stewart Smith	1889-1892
The Rt. Rev'd Isaac Lea Nicholson	1893- ?

### WARDENS:

The Rev'd J. Stewart Smith	1893-1894
The Rev'd C. E. Bowles	1895-1908
The Very Rev'd Selden Peabody Delany	1909-1930
The Rev'd William B. Stoskopf	1931-1951
The Rev'd William B. Suthern	1954-1956
The Very Rev'd Malcolm dePui Maynard	1956-1958
The Rev'd Peter Roseberry Blynn	1958-1959
The Rev'd Everett B. Bosshard	1959
The Rev'd Richard L. Kunkel	1960-1971
The Rev'd James Claypool Dorsey	1971-1987
The Rev'd Marshall J. Vang	1988-

### SECRETARY:

Mr. E. O. Hubbard	1893-1897
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### ASSISTANT SECRETARIES:

The Rev'd W. C. Layton	1893-1894
Mr. T. E. Smith, Jr.	1895-1897

### SECRETARIES-GENERAL:

Mr. T. E. Smith, Jr.	1898-1941
Miss Marian Warner Thompson	1942-1954
Miss Anne P. Vaughan	1954-1968
Miss Virginia M. Sites	1968-

\*It is difficult to determine all the Guild's early officers and has not proved possible to determine exactly when the titles in use changed. We know that Correspondents were the Rev'd C. R. Ward (1879-1881) and the Rev'd J. Stewart Smith (1879-1889), and later the Rev'd L. Pardee (1881-?). Chairmen of the American Committee were the Rev'd Canon G. C. Street (?-1885) and the Rev'd E. A. Larrabee (1886-?, possibly until he assumed the title of Superior in 1895).

## **The Officers of the Guild of All Souls in England**

### **PRESIDENTS**

The Rev'd Arthur Tooth	1873
The Rev'd J. P. F. Davidson	1888
The Rev'd The Hon. A. F. A. Hanbury-Tracy	1900
The Rev'd C. P. Hankey	1924
The Rev'd F. G. Croom	1926
The Rev'd C. P. Shaw	1936
The Rev'd Colin Gill	1965
The Rt. Rev'd Cyril Eastaugh	1973
The Rev'd Peter Laister	1984
The Rt. Rev'd Kenneth Newing	1986
The Rt. Rev'd John Klyberg	1988

### **WARDENS**

Mr. E. F. Croom	1873
Mr. F. C. Dobbing	1899
Mr. George Cowell	1900
Mr. E. F. Sidney	1926
Mr. C. A. Buckmaster	1929
Mr. Ralph Sutton, K.C.	1948
Mr. Laurence Turner, M.P.	1953
Mr. Richard K. Cowie	1955
Mr. Laurence King, F.R.I.B.A.	1957
Mr. Louis A. Lewis	1981



## **List of Photographs**

The Rev'd J. Stewart Smith (American Correspondent, 1879-1889; President, 1889-1892; Warden, 1893-1894) while Rector of the Church of the Redeemer, Elgin, Illinois (1884-1890). Photograph courtesy the Rev'd Randall H. Haycock, Rector, Church of the Redeemer, 1989.

The Rev'd Franklin Joiner, D.D. (Superior-General, 1925-1958), Rector of Saint Clement's Church, Philadelphia (1920-1955).

The Rev'd E. A. Larrabee, D.D. (Chairman of the American Committee, 1886-?; Superior, 1895-1924), President and Dean of Nashotah House (1909-1921). Courtesy of the Rev'd Michael D. LaRue and the Librarian of Nashotah House.

The Rev'd Herman Griswold Batterson, Rector of Saint Clement's, Philadelphia, from 1869 to 1872, during which time he taught "prayers for the dead".

Father Tooth in 1877. From *Judgement on Hatcham* by Joyce Coombs.

### **PHOTOGRAPHS DESIRED**

Mr. T. E. Smith

The Rev'd Canon C. R. Ward

The Rev'd Canon G. C. Street

The Very Rev'd Malcolm DePui Maynard

The Rt. Rev'd Isaac Lea Nicholson

and other officers of the American Branch

## Funeral Reform

No. 15 in the Sermon Series "St. Clement's Pulpit",  
A sermon preached (in substance) in St. Clement's Church,  
Philadelphia,  
At the night service on the Eighth Sunday after Trinity,  
August 15th, 1886.  
By the Rev. FATHER FIELD, S.S.J.E.,  
of St. Clement's Church

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*Devout men carried Stephen to his burial and made great lamentation over him. Acts viii: 2.*

No apology is needed my brethren for bringing before your mind the subject of funeral reform, which is at present engaging the attention of large numbers of our Church on both sides of the Atlantic.

It is a subject which is religious, practical, and important, and our consideration of the matter and a comparison of our present customs with those of a more thorough and primitive state of Christianity, may lead us to the conclusion that a return to the Apostolic and primitive method of conducting funerals would be a great advantage to the Church.

There are certain facts which we may recognize at starting as well worthy of observation.

The First of these is that respect for the dead is distinctly *human*. No other animal but man cares for the dead. It is even asserted by some philosophers of to-day that all our religion springs from a natural reverence for the dead. It seems strange that any should so argue with inverted or perverted reason, and not rather draw from this respect for the dead the conclusion that man alone is a religious animal having ties with another world, and ties with this which cannot be severed by the separation of soul and body.

Respect for the dead is undoubtedly one of the first instincts of religion. Any disrespect for the dead is inhuman because it is irreligious, and man is by nature and instinct a religious being.

As his religious knowledge and devotion increases so does his respect for the dead, but on the contrary as civilization advances without a parallel advance of religious convictions man is liable to fall back into barbarism and superstition in his treatment of the dead.

Enter with me, my brethren, one of the ancient tombs of that wonderful people the Egyptians. Their religion was a religion of this world. Matter was to them immortal. They deified everything. This universe was their heaven and its inhabitants their gods. Their science was more powerful than ours. They could not defy death, but they could defy corruption. They could not follow the soul into another world, but they could perpetuate its connection with this, and they could build over it a memorial which it would require an earthquake to demolish.

Their religion found its highest expression in their treatment of the dead, and by this we know its character. This is not a solitary instance. Show me the funerals of a people and I will tell you not only their religion, but the state of their religion. The Jew, the Egyptian, the Assyrian, the Roman, and the Greek, all showed their religious conviction, and the extent of their revelation by their treatment of the dead.

There may be differences of opinion as to the manner in which the bodies of the departed should be treated, whether they should be embalmed or burned, or dissolved, or left to natural decay, but the treatment of them can make no difference to their general resurrection at the last day.

But the question before us is, shall we return to the primitive Christian ideal in the conduct of funerals, or shall we allow the abuses of custom and tradition, bad taste and false sentiment to prevail?

In order that we may arrive at a proper conclusion, let me ask you to consider these three things:

1. The practice of our Lord and the early Church.
2. Our present methods.
3. The reforms which are practicable.

The first thought which naturally suggests itself to the Christian mind is what did Christ do and how did He treat the departed?

Considering the shortness of the Gospel narratives no small portion is devoted to the subject

of burial.

The first instance is that of John Baptist, "his disciples came and took up the headless corpse and buried it, and went and told Jesus." It was not merely matter of concern to our Lord that His friend had been beheaded, but He was interested in the respect paid to his remains.

The daughter of the rich man Jairus died, and Christ went to the house in sympathy with the grief of the parents, but angry with the hired mourners in their noisy display of grief.

One day our Lord approached the gate of a little city as a long funeral procession was wending its way to the grave. He knew all the circumstances. It was the only son of a poor mother, and she was a widow. It was a *real* funeral. Much people of the city was in sympathy with the poor widow as she had lost that which was dearer to her and more precious than her right hand. There was no rebuke in the words of our Lord as He said, "do not weep." How idle such words seem sometimes as they come from our lips to those in sorrow, but our Lord as the mourner's friend can call back the life that He has given *if it be well*. Generally it would not be well. Every man dies at the best time. God is always merciful in punishment or in reward. One man is cut off in his sins. He would not hear and would not change. Is it hard of God so to cut him off? No, indeed, God saw that that man if he lived a thousand years would but make an eternity one thousand times more unhappy for himself.

But when on the other hand a good man dies, much lamentation is made over him. People say "He was so good, or useful," "no one will ever be able to take his place." Why did God take him? the answer is: "God took him in his mercy, he was ready for his reward, perhaps if he had remained he would have lost it."

But my brethren let us again stand at the grave with Christ. He approaches the place where Lazarus has been lying dead three days. Notice the troubled face of our Lord, the distress of his soul, the tears of a *REAL* mourner. He mourns for death as the effect of sin and for corruption as the dishonor to humanity which was made to be God's own Temple. Bodily corruption indeed is sad, a sad result of sin, enough almost to make men hate sin; but even death is robbed of its terrors and its horrors, when looked at as a penance, to be accepted with thankfulness. To quietly give our bodies up to death is the last penance we can do.

There was indeed one occasion on which our Lord seems to have spoken almost hardly of the dead. He has called a young man to follow him, and the call has been heard, but natural affections and thoughts of home draw back the heart of this young man and he says, "Yes, I will come, but let me first bury my father." His request may have referred to an aged father, at home, whom he would wish to support in his last days or even to a body waiting to be buried. Our Lord's words seem hard, "Let the dead bury their dead, but go thou and preach the Kingdom of God."

Do God's calls cancel or destroy human affection? the question has often been asked. The only answer that can be given is this,--there are limits to the manifestation of one's natural grief, and to one's methods of showing affection. A call of God may sometimes subject its hearer and follower to an accusation of hard heartedness even to the dead.

Four principles then may be traced in our Lord's treatment of the dead.

1. Disapproval of hired mourning and ostentatious grief.
2. Sympathy with real sorrow for the loss of relations or friends.
3. Sorrow for death as the result of sin and the violation of God's temple.
4. Disapproval of vain regret for the dead which interferes with duty.

There is still one other grave which we may visit with our Lord. It is his own. It has been prepared with great care and expense. Look around and see how bright [is] the place that He has chosen. There the olive and the lily brighten the first Christian tomb. How carefully His body is laid in the tomb when those devout men have wrapped it in fine linen. How angels watch the place and even when His sacred body leaves the tomb all is left tidy and in order. His shadow rests there still.

This is what the Christian graveyard should be. The members of Christ are still here and the Body of Christ is still to be treated with reverence, His members make the cemetery a very sacred place. He made his grave with the rich in his death and it is the privilege of the rich to bury with due honor the bodies of the poor and faithful Christians. Costly funerals are not always a sin, but it is a sin that any member of Christ should not be honorably buried. Here let me in passing call your attention to that noble society, the Misericordia of the Italian City, Florence. Started by one working man, it now includes the most noble citizens, and not only cares for the sick poor, but takes care that no member of Christ shall be unworthily buried. When the great bell of the city sounds to tell of another death every rich or noble man whose turn it is to follow, leave his store or banquet and meets his brethren at the church. Thence they go to the poor man's house to see that he is properly treated, properly mourned and honorably buried.



Brethren, we want a Misericordia here.

But I must pass on to a scene more sad. Do you see there in the shadow of the tree a form hanging still, stiff, silent, stark and dead? The rope breaks, and Judas Iscariot falls headlong, and, as tradition says, some wagon passes over the body, and leaves it a loathsome mass of tangled flesh.

Shudder at it if you will, but do not waste your pity. That man, my brethren, is a Suicide, and a Suicide is a *Traitor* to himself, his country and his God--to himself, for he has betrayed that life which God entrusted to his care--to his country, for man is bound to consider his duty to the State and Society, of which he is a part. Even Aristotle could preach that. The suicide is a traitor to his God, for he has forever defaced, disfigured, distorted and disgraced that Image of God, of which he was made to be the immortal guardian.

Our forefathers buried the suicide at dead of night, where the cross roads met, and every traveler thought with horror of the dreadful sin of the man who killed himself. We are not more charitable, because we speak lightly of the sin, or tell specious falsehoods about insanity, or, like a Chinaman, regard it as a "happy dispatch," an easy way out of a commercial difficulty. And yet this is the way in which some men speak of it. Where a man kills himself in an insane state of mind we may feel pity, and treat the poor man's body as the victim of some foul outrage of an evil spirit; but when calmly, deliberately, with purpose and forethought, a man destroys his life, he is guilty of a sin too cowardly and abominable for any Christian to discuss in the maudlin sentimental language of a weak and tottering morality.

There is no mention of the funeral of the traitor, but on the next page of Holy Scripture we read of the stoning of the first martyr. *Devout men carried Stephen to his burial*, and made great lamentation over him.

Think, my brethren, what would have happened now. How is the Christian buried? How is the member of Christ handled?

The undertaker is sent for, and no one thinks or cares whether he be a devout man. He has, and must have an air of respectability. He may be a Jew, Turk, infidel or heretic. Who ever thought of asking whether an undertaker be a devout man? But who that is not a devout man ought to be allowed to touch a body sacred in the eyes of God, if not of man.

Even the Egyptian puts the Christian to shame, for he allows the care of the dead to be entrusted only to the servants of religion.

*"Devout men carried Stephen to his burial,"* but to-day he would have been handed over to the hands of an artist in human flesh, who with all the paraphernalia of the stage would have obliterated every trace of pain, and every mark of martyr wound, and would have decorated the body with finery and tinsel and false jewels. Friends would have sat round in the house of some distinguished citizen, and a minister of religion would have made the unfortunate occurrence an opportunity for the display of a stock of adjectives borrowed from his dictionary.

Is this picture overdrawn? Is this language too satirical for a subject so solemn? My defence must be, that where customs so absurd have grown up, it is only necessary to show them to people in their true light, that their ridiculousness may be perceived. As Elijah used satire to the prophets of Baal, so sometimes the Priests of God may use it in the furtherance of reform. Satire is the weapon with which abuses are most easily destroyed. Pardon me then if I go on and show you what a parody the Christian burial of to-day is of that of early Christians. *"Devout men carried Stephen to his burial."* There was no long line of carriages, for which his relations would have found it difficult to pay. They did not measure his sanctity or respectability or greatness by the length of the procession which should follow him.

*"They made great lamentation over him."* It was the Jewish custom, from which it was hard for the Christian at once to escape. It is so difficult at all times to institute and carry out reforms. Even when Christ Himself had passed through the grave and gate of death to His joyful resurrection, there still hung over the disciples the Jewish gloom of the grave.

But at least let us hope that they did not talk of Stephen as Christians now talk of their departed friends. There was no newspaper, but if there had been, can you imagine that they would have put a notice in the papers in complimentary language, or that an address of highflown compliments would have been presented to his widow by the vestry, or that some young clergyman would have dared in convention to have expressed the opinion of the Almighty about his dear departed brother, whose loss would never be replaced in the Church, the Kingdom of Heaven, of which he was so great an ornament?

The early Christians knew that the faithful departed could not be honored by their weak and sentimental compliments. They buried them with devotion and love and prayers to God for their refreshment and light, and speedy fulfillment of their joy, but they did not put laudatory

language or complimentary epitaphs on the tomb. Let us go into the catacombs, and read there such inscriptions as these, "Zosima, may thy soul rest in peace." "Bolosa, may God refresh thee," all speak of or pray for peace refreshment and light.

There is evidence also that the funerals of Christians always took place in the morning, in distinction from the heathen who always buried their dead in the afternoon or evening, and as one learned writer tells us, "this was necessary because the celebration of the Holy Communion always formed a part of the funeral, if indeed it were not the only original funeral service of Christians, and we know that the Holy Communion was never celebrated except in the morning."

Then the Holy Sacrifice was offered which alone avails for the living and the dead, and then the Holy Communion was received by the mourners who knew that the Sacrament of the Body and Blood of Christ was the means of communion and fellowship between the members of Christ in every state and every place. And then were the dead forgotten--were they visited and remembered in the services of the church? yes, my brethren, a liturgy was incomplete without its prayer for the quick and the dead. Names were entered on the tablets, to be mentioned each year at the Holy Sacrifice. An altar tomb was often raised where at least once a year, the Holy Sacrifice might be specially offered for the soul. Some mark or some word always showed where the person buried was a Christian.

But let us go into one of our modern graveyards or cemeteries, and see what evidence of Christianity can be found there. Here is an obelisk which might have been brought from Egypt, there is a broken column,--in another place a marble slab with an inverted torch. A stranger visiting such a scene would certainly say to himself, "this must be a Museum of Sculpture," but if one of the ancient philosophers could visit the scene and could be told that it were a cemetery he would certainly suppose that Paganism had triumphed, and would wonder as perhaps here and there he saw a simple cross, and "can all the old religions of Egypt, Greece, and Rome, the worshippers of Ceres, Mars and Venus, let a Christian lie among them?"

Your cemeteries--my brethren, I stand on tender and solemn ground, and yet I say it,--I speak for the honor of the dead because they cannot speak for themselves; your cemeteries are a disgrace to Christianity and a gross dishonor to those that lie in them, if they be Christians.

No sign of Salvation, no hope of Resurrection, no evidence that a Christian is buried or that a Christian has buried them. Verily and indeed we need *Funeral Reform*.

But I have not stopped to point out many absurd customs which have already passed out of fashion and are obsolete. My mind recoils with horror from the thought of the first funeral attended in my boyhood. The hideous mourning, the mutes, the long faces of hired mourners, the long, dull, lifeless reading of Holy Scripture, over the dead. The cold mystery of a Protestant's grave, closed without a prayer for the departed--all these things are passed away, and the natural recoil has produced another state of things even worse. It is the fashion to say of the poor dead body, "How natural!" and to array it in fashionable garments and bedeck it with flowers and try to rob death of its sting by artificial means. It is the fashion to make death as undeathlike as possible, not because of a strong belief in the resurrection, but because death is repulsive.

Let us try to be true at least in the presence of the dead. Death is sad and solemn. No flowers or art can hide the fact. The body is dead and has paid the penalty of sin and the hands of a Christian, should lay it out with care, but not with extravagance of clothing or ornaments or superabundance of flowers. The body is dead and why should there be so long delay in burial? The friends can be summoned quickly and all things can be done decently, and quietly, and in order, in a short space of time, and very much for the advantage of those who are mourners.

But, my friends, without entering further into details let me lay before you some rules of action in regard to funerals which would restore the simplicity and dignity of the ancient methods of burial in use among Christians.

## TIME OF BURIAL

1. Let the Christian be buried in the morning, and let the celebration of Holy Communion form the great service for the dead. Any devout Christian will see how beautiful and helpful this service would be at such a time, and a well instructed Christian would know that this was the only Funeral Service which could really be of use to the departed. If a Christian has died a devout communicant of the church this certainly should be the manner of burial, but if a person has died out of the state of grace such a service might well be deemed inappropriate and useless.

Persons unbaptized, or excommunicate, or dying in deadly sin can have no part in this solemn sacrifice, and only such psalms as the *Miserere* or *De profundis* can rightly be said over them. Persons who have died by their own hands should be buried in disgrace and at night, and

such action would probably more than aught else tend to lessen the commonness of suicide.

### THE DAY OF BURIAL

2. It is not well to have funerals on Sunday. It is unfair to the clergy to ask them to do more on that day, it is unfair to the men who are employed on that day, it is unfair to the undertakers who should not be called out on that day without necessity.

But apart from these considerations the Church has appointed Sunday to be kept as a festival, and no home sorrows can excuse persons from their obligations to attend Divine Service. No one has a right to make Sunday a day of mourning. It may sometimes be necessary to have a funeral on Sunday, because of infection or poverty, but these should be the only admissible reasons.

### THE PLACE OF BURIAL

3. Let us have no more house funerals. Let Christians always be taken to their church, the Christians' Home, and let all the friends meet there, and let there be no exposure of the body and no violent ebullition of feelings at the time. It would be well if every church had its mortuary chapel where the body of a Christian could be brought the night before. Such chapels would indeed be a convenience where dwellings are crowded as is so often the case in large cities.

Every church should also have its burial ground or at least a portion of ground where Christians might be buried in consecrated soil and not as the heathen.

### THE MANNER OF BURIAL

4. Any violent demonstration of grief at the place of burial is to be avoided. It is much to be wished that the old practice of singing around the grave could be restored. It would do much to prevent the dull cold feeling and the chill of silent suspense which takes place while the preparations are being made or the grave is being filled.

### THE CHRISTIAN'S TOMB

5. Only one memorial can be fitting for a Christian. He should lie under the shadow of the Cross. A simple cross of marble, stone or wood, or iron is a token of faith, but the great obelisks and columns, urns and vaults are signs of well meaning ignorance or merely *vulgar tributes of wealthy affection*. Let the inscription be a simple prayer for rest and peace and progress in refreshment and light, and not the nonsense of unmeaning rhyme, or Scripture misapplied, or affection more sentimental than religious.

### REMEMBER THE DEAD.

There is but one more reform of which there is any need to speak. The dead are now too easily put out of sight and forgotten. It is not wrong to speak of them and think of them and pray for them. It has always been the habit of devout Christians to do these things, and if the reforms which have been touched upon should be carried out in our funerals, the scene of the old days would be repeated, and devout men would carry our Christians to their burial with the honor which is due not only to the martyrs, but all the members of Christ.

## Jubilee Sermon

(Preached at the Fiftieth Anniversary of the Guild of All Souls, 27 April 1932, in the Church of Saint Mary the Virgin, New York, by the Rev'd Franklin Joiner, Superior of the Guild; which sermon was published in the 13 August 1932 issue of *The Living Church*)

*"And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."*

--Leviticus 25:10

WHILE the Guild of All Souls is primarily a Guild of Prayer, it is also a society for propagating the Catholic doctrines concerning the Faithful Departed. There are some people who seem to think that because Prayers for the Departed have found their way into the Prayer Book, and a collect, epistle, and gospel for a funeral have been included, that the work of the Guild is done. They think that this Jubilee should be our "swan song." But the mere appearance of these rites and forms in our Book of Common Worship does not in the least mean that the whole Church is using them, or is even ready to use them. We cannot be content because such prayers have been authorized by our bishops in General Convention, although we must be devoutly thankful to Almighty God that such a great change has come about in our Church during recent years.

When the little group of faithful priests and laymen applied fifty years ago to the mother society of the Guild of All Souls in England for an American charter, little did they dream that what was so startling an innovation to them and their contemporaries would be incorporated into the regular formularies of the Episcopal Church before the Jubilee year of their venture would be celebrated. All of this, of course, makes it much easier for us to carry on the great work which they have started. We do not have to fight as they did for the right and privilege to pray publicly in the Church for the Faithful Departed. But we shall have to fight to see that the Church is won completely to their use.

In my own diocese I have never seen the Prayer Book Mass used for a departed priest in any official burial service, not even for the late Bishop of the diocese, except, of course, in the case of priests who were definitely and avowedly "Catholics". In fact, at the funeral of a prominent priest in Philadelphia, only recently deceased, all prayers for the departed soul were most meticulously omitted at his funeral. At the celebration of the Holy Communion announced for an early hour on the day of his burial, the propers for Monday in Easter Week were used. I think we shall find that we still have a stiff fight ahead of us. There is still a great work for the Guild of All Souls to do. To get these prayers into the Prayer Book is a far simpler matter than getting these prayers into general use.

We cannot be unmindful today of the heroic souls in America who have fought for these things. We do have them in special remembrance here and now before God. But we have not come to rear monuments to their memory. We have come to pledge ourselves afresh to carry on the great work which they began. There is always a danger on commemorating these anniversaries, that we may delight ourselves too much in what has been done for us, and neglect to see what there is yet for us to do.

Our work seems to be most clearly set forth for us in the text which I have chosen from the Book of Leviticus. "Hallow the fiftieth year", and keep it as a Jubilee. This we are doing, and we are grateful to the reverend Fathers of this great parish for arranging so magnificent a function for our celebration. "Proclaim liberty throughout the land unto all the inhabitants thereof." Not only as members of the Body of Christ and as Catholic Christians, but further as members of the Guild of All Souls, we must do our utmost by example and prayer, by clear teaching and definite instruction, by bold and fearless preaching, and by gentle persuasion, to see that all Episcopalians, and eventually all non-Catholics, enter into the full appreciation and understanding of this glorious liberty of the sons of God, which is theirs as much as ours. It is part of our work to free all men



everywhere from the bonds of ignorance and the chains of prejudice, and to proclaim throughout the land to the inhabitants thereof the great liberating truths of the Catholic faith concerning the Faithful Departed.

And then beyond that is our work of prayer. In quiet and patient prayer for the repose of the souls of our departed members, and for all the Faithful Departed, that they may continue to grow in God's love and service--there shall be our chief work and our strength. "Ye shall return every man unto his possession, and ye shall return every man unto his family"--the Holy Souls, now awaiting their admission into the Presence of the Beatific Vision, and the possession of "the inheritance of the saints in light"--the Holy Souls in Purgatory, waiting to be joined to God's family and their brethren in the Land of the Blessed. In this Jubilee Year, our Masses, our Communion, our prayers, should be of such frequency and such power as to cause a great procession of the Holy Souls from the Place of Purgation, up the Golden Stairs, into the full joy and eternal happiness of the Courts of Heaven.

THIS IS, I believe, for most of us, the greater work of the two. We all cannot preach sermons. We all cannot teach. We all cannot write tracts. We all do not have the power to persuade those who seem to be so unwilling to learn. But we all can pray. And were the sole object of our Guild that of prayer, it would more than justify our life and its continuance in the American Church.

We do not need to belong to this Guild or to any other to entitle us to the privilege and opportunity of praying for the Faithful Departed, but many of us do need to belong to the Guild that we may be assured of prayers for our own departed souls. As long as such praying is limited to a small group within our midst, many of us might well have no one to pray for us in particular when we have passed from the Church Militant into the Church Expectant. To many that is a quite sufficient reason for membership in the Guild--that we may be assured of our fellow-members' prayers when we have reached Purgatory. In fifty years our membership has grown from five to twenty-two hundred, of which more than one-third have passed through the gate of death. These we have in special remembrance today. These it is our bounden duty to remember before God, and to remember them with the same devotion and earnestness as we shall want ourselves some day to be remembered.

But in our contacts with our fellow Churchmen we are confronted with two opposite doctrines about the condition of human beings after death. According to the Protestant the Departed are with Christ. They are the "blessed dead". "Christ's finished work has given them a blessedness far and away beyond anything we can conceive." The notion that there is something that the Departed need is utterly mistaken. They do not stand in need of anything. "To pray for them is to cast a doubt on their blessedness." "They are in need of no supplications on our part that God should give them perpetual light, for they are with Him who is the Light of the world." Calvin admitted, concerning prayer for the Departed, that "all know by experience how natural it is for the human mind thus to feel." But this natural instinct is to be suppressed. Augustine's mother, when dying, earnestly entreated to be remembered when the solemn rites of the altar were performed. In Calvin's opinion, Saint Monica's request was "doubtless an old women's wish, which her son did not bring to the test of Scripture." This is one conception--the non-Catholic conception--of the condition of souls after death.

But according to the Catholic, experience proves that the majority of men and women die in a state which may be penitence, but certainly is imperfection. The effect of physical dissolution upon the soul may well be quite beyond calculation, but certainly cannot transform the penitent into the saint, nor the beginner in the spiritual life into the matured and perfected. In proportion to their life and living on earth are the dead in Christ blessed. But in proportion to their ultimate attaining they still have much to acquire. The blessedness of the Departed is in varying degrees. To limit progress to the life on earth is to stereotype the majority of the human race in a condition of eternal imperfection. Indiscriminate ascription of equal blessedness to every soul which departs forgiven is to confound forgiveness with sanctity, and to forget that "without holiness no man shall see the Lord." Perpetual nearness to the holiness of God is more than average human imperfection

could endure. The Departed are in a progressive state, and are therefore susceptible to our prayers. These are the two opposed conceptions of the experience awaiting the soul in the period which follows after death. Those who adopt the former doctrine are naturally, and from their standpoint rightly, resentful of the changes which the revisers on this subject have introduced into the official prayers of the Episcopal Church; they are apprehensive that these alterations carry with them the principle of offering the Mass for the dead. And they see, and this also quite correctly, that if these revised petitions, and new propers, and prayers for the Departed are in accordance with the Gospel faith, the language of the Thirty-nine Articles which appeared to characterize such Eucharistic Offering of Christ for the souls of the Departed as "blasphemous fables and dangerous deceits" is utterly misleading.

Thank God, it is to our rightful Catholic position that the House of Bishops in the American Church have pledged themselves and us, their spiritual children. That alone is more than we are able to be thankful for sufficiently, and must not be forgotten in our eucharistic Jubilee today.

THE EARLY CHURCH, and what we in our twentieth century sophistication call "the Primitive Church", believed that those who departed this life in Christ's faith and fear were still within reach of her intercessions, still had a share in the benefit of the eucharistic pleading of the Passion of the Lord. I myself have read upon the walls of the catacombs about the city of Rome such words as "May you live in God"; "May God refresh thy spirit"; "Also in your prayers pray for us, for we know that you are in Christ"; "May you live for ever"--which were carved there in the fourth and fifth centuries. The early Christians, those who lived nearest to the time of the Apostles, were accustomed to such prayers as these when they gathered to celebrate the Holy Mysteries: "Give rest to the souls of our fathers and brethren . . . every spirit that has departed in the faith of Christ and those whom today we keep in memory"; "Let us pray for all those who have fallen asleep in the faith"; "We pray for all our fathers and brethren that have fallen asleep before us, and the orthodox that lie everywhere"; "We offer to Thee this reasonable service on behalf of those who have departed in the Faith . . . and every just spirit made perfect in the Faith."

During the persecutions the names of those who had been faithful unto death were read at the Mass that they might be remembered in the prayers of the worshippers. Their names were also carved on tablets near the altar so that their memory might be fresh to those who offered the Holy Sacrifice. In much the same fashion does the Guild of All Souls record the names of its departed members in the quarterly Intercession paper, for both remembrance at the altar and in private prayer. There is no doubt whatever that the Church for the first centuries, and especially at the Holy Eucharist, prayer for the Faithful Departed as simply and as regularly as it did for those living at the time.

This was the custom in the Church of England, as in every other national Church throughout the world. After the Reformation the First Prayer Book of Edward VI included such prayers, showing that the early English reformers had no intention to depart from ancient and universal Catholic custom.

The whole history of intercession for the departed shows us that when we pray for the Holy Souls we have with us the unchanging doctrine and the universal custom of the whole Catholic Church from the very days of the Apostles, who were following the example of their Lord and ours.

"In Paradise on Good Friday evening our Crucified Saviour told the story of the Passion not to a dead congregation but to a host of living souls, capable of hearing and understanding what He said to them. The story of that proclamation of the Passion in Paradise is not tradition or legend; it is the record of what actually happened that night, and it can have come from no one but the Incarnate Preacher Himself."

IN THIS JUBILEE YEAR, as we look back over the fifty years that are gone, we must give thanks, too, for the good lives of all those who have gone before us, into whose work we are now entering, beseeching God to give us grace to follow the good examples they have set

before us. There is nothing more amazing in this world than the example of a good life, nothing more powerful. Sometimes the influence is open and obvious; far more often it is hidden and secret. Can you imagine what the world would be like--what your life would be like--if no noble examples of life had ever been set? What should we have lost, for instance, if Saint John the Beloved Disciple, Saint Stephen the Martyr, Saint Paul the Missionary, Saint Francis of Assisi, Saint Augustine, Father Damien, Father Larrabee, our beloved superior for so many years, and thousands of other noble examples had never been set? And it is not only to the great saints and martyrs of the Church that the world owes a debt beyond words --every good life, every high ideal, every consistent example, has helped to make it and us better.

When we have departed this life in Christ's faith and fear, and are being remembered at some future Mass or Requiem of this Guild, shall we have set an example which the faithful will be called upon to follow, an example which will help those who come after us to be made partakers of the heavenly kingdom?

So as Superior of the Guild of All Souls, in this year of Jubilee, I charge you to make it your special endeavor and dedication to follow those in life and activity who have helped to bring our society, and the Catholic Life in the Episcopal Church, where it is today. To carry on the work they began and not to content yourselves in the luxury of what they accomplished. To carry on, so that others entering into our work may find it carried on to a point that we ourselves cannot see now--until at last all the members of the Episcopal Church, and of the Anglican communion, yes, and all men throughout the world, shall be converted to the Catholic religion, and be *one* in perfect unity and concord in "the Faith once for all delivered unto the Saints".

## The Holy Souls

(Tract by the Rev'd Franklin Joiner)

God's gift of eternal life to us his children begins here and now. He bestows it upon us first in the Sacrament of Holy Baptism. You and I are now in the way of eternal life. We are in the process of being saved, and that which God has begun in us, He will perform until the day of Jesus Christ. The saints in glory and the holy souls in their place of purgation are still partaking of the same life; we are one with them and they are one with us, all of us together, living brothers and sisters in the household of the Church.

We ask the prayers of the saints in glory quite as naturally as we ask the prayers of our friends here on earth; and we pray for the faithful departed with the same assurance that God's blessing can and will reach them as when we say our prayers for our relatives and friends who are still living with us here in the Church militant. Until we realize fully the fact that our life in God begins here and now, and continues through the Church Expectant into the Church Triumphant, we do not have a right understanding of the Catholic Faith and the Communion of Saints in which we express our belief every time we recite the Creeds.

The Catholic Church comprises the saints in glory and the holy souls as well as ourselves, and that which God has begun in us at the Font of Baptism, He is continuing through His further gifts of grace and sacrament in the Church Militant. But that work is not finished when we come to die. There is no miracle in death, there is no spiritual metamorphosis in the act of dying, that suddenly completes God's work of redemption in us. He continues to perform it until the day of Jesus Christ, until we come to stand in the very Presence of the Beatific Vision, and even then our heavenly service with the saints and angels is performed in the grace and the strength that God continues to give.

We see the saints in glory as an evidence of God's triumphant power and grace. Their salvation is complete. It is their great joy and privilege now to give and to share. There is nothing more we can do for them. But there is much they can do for us. But with the holy souls, with whom we are particularly concerned in this tract, it is very different. It has not been revealed what they may be able to do for us who are still in the Church on earth, but it has been revealed what we can do for them. There are very few references in the Bible to the state and condition of the faithful departed. What we know and believe has been revealed to the great Masters and Teachers of the Faith by the illumination of God the Holy Ghost, who, our Blessed Lord has assured us, will lead and guide His Church into all truth. We believe that the holy souls are conscious of their continued membership in the Church Catholic, and of their ultimate triumph with the saints about the throne of God. So we know that purgatory cannot be a place of sorrow and gloom and defeat. It is a place of further growth and development in the life of the spirit, where the progress of growth has been predetermined by the voluntary effort that each soul had made in the Church on earth. What pain and sorrow and suffering the holy souls know and feel is due largely to the realization of their wilful failures here below. There is little they can do for themselves now; they must wait for the working of God's grace, to receive their completion until the day of Jesus Christ.

But it is revealed that we can do a great deal for the holy souls. They are helped on their heaven-ward way by our prayers and especially by the offering of the Holy Sacrifice, which every time it is pleaded at the altar confers infinite merit upon both the living and the departed. It is both a duty and a privilege to remember the holy dead. And by so doing we shall not only be helping them, but we shall be laying up merit for ourselves against that day when we shall be where they are now.



## T. E. Smith, Lay-Apostle

*[Theodore Eugene Smith was Secretary General of the Guild of All Souls for forty-two years. He was not only the best known layman of his time but a "landmark of Catholicism" as well: a great lay leader.]*

by The Rev'd Gregory Mabry (from Saint Clement's Quarterly, Winter, 1942)

In response to Father Joiner's request I am very happy to send for publication in your *Quarterly* an account of the life and work of the late Theodore Eugene Smith, with whom he has been associated for along period in the work of the Guild of All Souls, and who was a parishioner of mine for more than twenty years.

For forty-two years the Secretary General of the Guild of All Souls, over which [Father Joiner] has presided as Superior since 1925, Mr. Smith's work in the American Church has indeed been far reaching; he has become not only one of the best known laymen in the Church, but a landmark of Catholicism among us, a veritable beacon shining on a hill. Many of us clergy often regretfully reflected on what we believed to be a fact, that the Catholic Movement in America has been lacking in lay leaders, which, on the other hand, has seemed to characterize the Movement in England. I sometimes wonder if that is so. Perhaps we have not as good perspective of the Movement at home as we have of it across the water. Certainly Mr. Smith was a lay leader of tremendous influence and great importance.

When a student in Columbia Law School some Fifty-seven years ago, Mr. Smith and another young Columbia student, the late Fr. John Staunton, came under the influence of Fr. Thomas McKee Brown, the founder of the parish and Church of Saint Mary the Virgin, New York City, who did more to stabilize the Movement in New York City than any other single individual. The two young students were not only 'converted from Episcopalianish', as Mr. Smith used laughingly to say, but they were immediately inflamed with a consuming missionary zeal for the Catholic Faith and its Practice. It is not too much to say that each in his own vocation became as great a missionary as the Catholic Movement in America has produced.

We are familiar with the epic story of how Fr. Staunton, under Bishop Brent, went to the savage Igorot tribes in the Philippine Islands and built a great work of salvation which spread its influence not only through the Philippines, but throughout the Anglican Church. Mr. Smith did not feel that he had a vocation to the Priesthood, but he had an overwhelming sense of a duty to win souls to Christ. Neither man waited to complete his education before beginning; but entered their missionary labours while still in college. They literally accepted as a charge upon them personally, "Behold, now is the accepted time; behold, now is the day of salvation." Not waiting for another environment, nor further preparation, nor any subsidized means, they set themselves to win people to "the more excellent way", using such opportunities and means as they could find at hand. They became writers and distributors of tracts on the Catholic Faith, sending them into every corner of America. I have heard Mr. Smith say that they set aside certain hours each week to devote to this work. Probably neither young man thought of himself as a missionary at the time; and it was one of the beautifully humble things in Mr. Smith's life that he never, so far as I know, thought of himself in any other sense than that he was doing his duty as a disciple of Christ. To his dying day he was never to cease bringing Episcopalians to a realization of their Catholic privileges, and, what is more, bringing them to classes of instruction, to Confirmation, to the confessional, and to the Blessed Sacrament. Never was his zeal to dim nor age to restrict his propaganda for Christ and the Church.

On leaving Columbia, Fr. Staunton having graduated from the School of Mines, and Mr. Smith from the Law School, the two young men separated, Staunton going to the Seminary, and Smith to begin a business career in Chicago. But a business career, although highly successful, did not mean any cessation of missionary effort; rather was it to be but a means of support for himself and family that he might carry on what I am bound to call his lay

apostolate.

In Chicago, Mr. Smith immediately associated himself with the Church of the Ascension and its saintly rector, Fr. Larrabee. There he continued his work of spreading the Catholic Faith by editing the *Catholic Champion* and *Angelus*, two papers well remembered by some older people, and which were as virile and as devotional as their titles indicate. Both were indeed flaming swords of Catholicism, and of much influence in their day. So, although a layman and building up a successful business career, the missionary in Mr. Smith was predominant. Those were the days of his extensive missionary labours. He was a missionary. He was a great missionary. And yet he was always a layman! One wishes more laymen could realize their call and their opportunity, opportunity lying just where one is.

It was during this period Mr. Smith took up the work of the Guild of All Souls. Indeed, as has been truly said, he was the Guild of All Souls. Of this phase of his activity I shall not write you, for you know it as well as I; and since it was yet another great spiritual interest it should be treated separately.

Although years ago Mr. Smith ceased to write for the public, except an occasional article or letter to the Church press, always acutely analytical and perfectly expressed, he never ceased to spread the Catholic Faith with his pen. Even to the last day of his long life he carried on an enormous correspondence with a very great number of people scattered all over America and in many foreign lands always written in his own careful long hand. He [be]came in an unique sense and to a degree I know of no other person attaining, the missionary to the isolated Catholics.

It was through this medium that Mr. Smith was to find his final and highest vocation and usefulness; he became a director of souls, "a spiritual director". I am sure he never for one moment realized he was a spiritual director; and probably none of the very many people who looked to him and sought his spiritual counsel realized what they were doing. We have, of course, known of holy lay persons in the past who were called to this pre-eminently important work, but few of us realized that we had a layman in America doing a similar work with so great a number of people. But now I have mentioned it I am sure you will see the truth of my statement.

So one perceives the course Mr. Smith's work followed, a development always observable in the lives of the ardent disciples of Christ. It even happened in our Lord's own life. First the extensive work through gaining the attention of a great number of people, then the more intensive work of advising and training individual souls. To the secularized mind this type of work for a layman might seem quite unlikely if not impossible; at least it might seem presumptuous, for the lay mind thinks of it belonging entirely to the Priesthood. It would be presumptuous, of course, if a layman sought it as a vocation, and could be incalculably dangerous; but in Mr. Smith's case it was neither. He did not seek people; he drew them to him. His great consecration, his keen and highly informed mind, and his own spiritual practices and experience drew people to him to ask him, "What shall I do?" Fortunately he was not the ordinary type of lay theologian; and I have known few priests who had so firm a grasp and understanding of Catholic theology as he.

Needless to say such a life as his was hid in Christ by long and deep devotional practices. In all things he was a man of meticulous habit, and his personal religion was no exception. For many years he had not only followed the usual pious habits of Bible-reading, Prayer Book Offices, and prayers, but for more years than I knew him he had daily recited his Rosary, besides keeping his rule of prayer in the Guild of All Souls and Confraternity of the Blessed Sacrament. The precepts of the Church had become second nature to him. For the past ten years he had been the efficient president of our parochial society of the Holy Rosary Sodality, whose work is a weekly public devotion to our Lady and charity for her Son's poor and needy ones. I skip over the fact that he always served on the vestries of the parishes in which he lived, and that he was for years a deputy to General Convention. You can imagine what it meant to have so completely convinced, consecrated and intelligent a Catholic on one's vestry! But there was literally nothing in the parish in which he did not

take an active interest. And loyalty! Where shall I see his like again?

It was a great life, and one might suppose the matter of leaving it an anticlimax. But our Lord did not will it so, for he died as magnificently as he had lived.

We are quite used to hearing missionaries say that a man dies as he has lived. To the unthinking it is a trite statement, and arouses but little thought. But priests know how true this is. When the body is enfeebled then a man must carry on by the habits he has formed, for good or for ill. That proved true in Mr. Smith's case. Having trod the path to the Tabernacle so long he was to die on his way to the Tabernacle.

Now his death was such that if we were to read of its like in the biography of a Saint we would be inclined to condemn it as a pious invention. But in these five weeks since Mr. Smith died I can see it as an answer to a prayer that he has certainly said each week for forty-two years, and no doubt it was a part of his daily devotions. How do I know he said it? Well, as a friend I knew his unsurpassed integrity of character, and as his pastor unfailing devotional habits. The prayer he said so regularly was the one recommended by the Guild of All Souls, *For a Happy Death*:

O God, Who while condemning all men once to die, hast yet concealed from them the moment and the hour of their death, grant that, spending all the days of my life in justice and in holiness, I may be made worthy to depart out of this world in Thy holy Love. Through the merits of Jesus Christ our Lord. Amen.

If we believe that prayer is answered, I am sure that you will see in the last acts of Mr. Smith's life an answer to that prayer, for this, briefly, is what he did, and what happened:

As was his unfailing custom Mr. Smith made his monthly Confession on the Eve of All Saints. The next morning he received the Blessed Sacrament, which was to be his Viaticum, at Solemn Mass at 7 o'clock. That evening I spoke with him over the telephone about some arrangements for All Souls Day, and found him looking forward to it with great enthusiasm which, because it fell on Sunday this year was to be transferred to Monday. He arrived on Sunday morning to make his usual semi-weekly Communion. As he was prostrating himself before the Eucharistic Presence of Him whom he had so long and lovingly adored and for whom he had so faithfully laboured, his soul took flight from the body. He died instantly. You see he had made his Confession, he had received his Viaticum the day before, he was prepared to receive Holy Communion that morning and he was genuflecting, which certainly meant that his last thought was of our Lord. He died as he had lived! What a glorious death! Who could wish for more? [He died on Sunday 2 November 1941.]

His body was immediately laid in Saint Michael's Chapel, and there it remained through the remaining Sunday Masses and the Masses on All Souls Day. After the last Mass that day we had it placed on the Catafalque before the high altar, to rest there during the Low Masses the next morning. I am happy to say that his family and I maintained the same dignity for him in his death that he had always cultivated during his life. There were no sentimental flowers, nor corpse-gazing, and finally the burial that Holy Church intends for her own, the offering of the Holy Sacrifice of the Mass and the Absolution at the Bier.

A life of great fidelity, and a glorious death! I thank God I have been privileged to witness both.

## Establishment of the American Branch

An historical address by the Rev'd Thomas J. M. Davis,  
delivered at the Church of Saint Mary the Virgin, New York, 20 April 1963

The history of the Guild of All Souls in the United States is a closely interwoven part of the history of the Catholic movement in the American Church. Like many of the groups forming the movement in the latter decades of the nineteenth century, the Guild had its origin in the Church of England.

The English Branch of the Guild of All Souls was founded on 15 March 1873 by Joseph and Walter Plimpton and Edward Fredrick Croom who were communicants of St. James's, Hatcham. The Vicar, the Rev'd Arthur Tooth was the first president. The purpose of the Guild Burial Society was "to provide furniture for Burial according to the use of the Catholic Church so as to set forth the two great doctrines of the Communion of Saints and the Resurrection of the Body; and Intercessory prayer for the Dying and for the repose of the souls of the deceased members and all the faithful departed." The work of the Guild soon attracted the attention of other Churches in England, and from a small parochial group it increased rapidly in membership throughout England.

The work of the Guild dealt with such an integral part of Catholic life and teaching that it was not surprising to discover that a bare six years after its founding at Hatcham there were members in the United States. An extract from the minutes of the Council meeting of the Guild on 28 July 1879 shows the Rev'd C. R. Ward and the Rev'd J. Stewart Smith had sent letters accepting their appointment as "correspondents" for the Guild in America. In 1882 the English Council agreed to a proposal that a committee for America be annually appointed to act for the Guild in that country and to admit applicants. The committee was recognized as duly authorized on 21 November 1882. However, the subordination of the American members to the English branch was proving to be administratively awkward, especially as the membership continued to increase and local branches were founded. Consequently the English Council recorded that they received on 28 March 1884 a "lengthy communication" from the Rev'd L. Pardee asking that the American members be placed in a position of semi-independence with self government. The committee responded by resolving to give the American Committee "full power to act on behalf of the Council in all matters affecting the Guild and its members in America."

A Chicago Branch was formed in 1885 and the appointment of Rev'd E. A. Larrabee as Superior was confirmed. The same year the American Committee was authorized to issue its own Intercession paper. Fr. Larrabee succeeded Canon Street as Chair of the American Committee in 1886. In 1888 the New York Branch was approved (as was that of Melbourne, Australia) and the Rev. J. O. S. Huntington was appointed as Superior. With the growth of the American Branch the difficulties of referring all decisions to England for final approval had multiplied beyond all reason. Consequently the English Council received at its 16 April meeting in 1889 a "declaration of independence of the American Branches". This document was referred to the Annual Meeting for consideration. On 14 May 1889 the Annual Meeting acceded to the request of the Americans and "the Guild of All Souls--American Branch" came into being. It was constituted as the English group with its own President, Warden, and Council and with the retention of all finances collected for its own use. The relationship between the two Branches was viewed as being analogous to that of the Church of England and the Episcopal Church.

At the time of its independent establishment the Guild had 457 members of whom 96 were clergy. By 1894 there were 856 members and organized branches in the following cities: Kansas City, Philadelphia, Chicago, Newark, Louisville, New York, Baltimore, Lexington (Kentucky), San Francisco, Camden, Cleveland, Atlantic City, Washington, Jersey City, Alton (Illinois), Milwaukee, Collingdale (Pennsylvania), Haverhill (Massachusetts), Nashotah, and Brooklyn.

The first member of the Episcopate to join the Guild of All Souls was the Rt. Rev'd



Isaac Lea Nicholson, IV Bishop of Milwaukee. Bishop Nicholson joined the Guild in 1892 thus becoming the first Bishop on either side of the Atlantic to become a member.

The work of the Guild continued to prosper in the early decades of the twentieth century. An important event in this era was the Solemn Requiem sung on 15 October 1913 in the Church of St. Mary the Virgin in New York during the General Convention. "A goodly number of the bishops and deputies attending the convention were present" according to T. E. Smith, the Secretary and Treasurer. By 1931 the Guild was able to claim 10 bishops of the American Church on the rolls. The following year saw the celebration of the 50th anniversary of the Guild in America with the addition of 100 new members.

In 1943 the Guild was able to list 34 branches with 1021 active members in branches and unattached. Ten years later the active membership was 1668 and there were 49 branches. In 1963 there were 54 branches reported. The total active membership was 2210 in 1963, with 2789 listed in the rolls of the Faithful Departed. Eight Bishops of the Church now serve on the Council of the Guild.

In this brief survey of the history of the Guild, much has had to be, of necessity, passed over. The work of Churchmen such as Father Joiner and T. E. Smith who led the Guild for so many years can only be continued. The history of the reestablishment of prayer for the faithful departed and the story of the Guild is one of faithful service in preserving and promulgating the doctrine of Eternal life and the relationship which the Church militant bears to that expectant and triumphant. The accomplishments have been manifest: The providing of funeral appointments and vestments; the securing of Requiem Propers in the 1928 Book [of Common Prayer], which were only possible because of the [here the text is illegible] climate created by the work of the Guild. The original purpose of the Guild as expounded so long ago in Hatcham has been faithfully maintained throughout the years and continues to be the basis of its work in the Church.